UNIVERSITY OF CAPE TOWN

FACULTY OF EDUCATION

THE CONCEPT OF EDUCATEDNESS

An analysis of the current perspectives of a population of university teachers on the personal qualities indicative of educatedness, and its implications for university teaching.

A dissertation presented in fulfilment
of the requirements for the degree of

DOCTOR OF PHILOSOPHY

by

GREGORY PASTOLL

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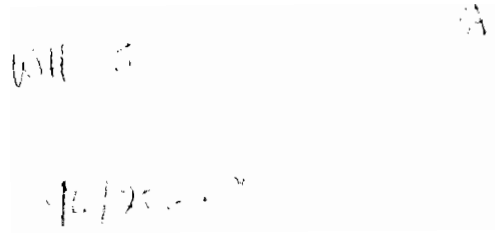

DECLARATION

I declare that this dissertation is my own, unaided work. It is being submitted for the degree of Doctor of Philosophy (in Education) at the University of Cape Town. It has not been submitted before for any degree or examination at this or any other university.

Signed by candidate

GREGORY PASTOLL

JULY 1994

ABSTRACT

The author collected from a variety of sources descriptions of more than six hundred personal qualities held to be indicative of educational development. A survey was performed to determine which of these qualities are most widely agreed to be indicators of advanced educational development (that is, qualities which would indicate that a person had developed his or her potential as a functioning human being to an advanced extent).

The respondents were 42 volunteer academics from many different university disciplines, with an avowed interest in the educational development of people. This survey made use of a card-sort method which enabled each respondent to assess each of the more than 600 collected qualities as potential indicators of educational development.

Subsequent interviews gathered information on the respondents' insights into the essence of personal educational development and on the processes which they felt assisted in fostering the qualities they valued.

A remarkable degree of consistency was found in the way the respondents (independently) prioritised the qualities. An analysis of the responses led to the deduction of the following eleven broad themes commonly held to characterise advanced educational development:

- A sense of self-worth
- A positive orientation to existence
- A developed power of will
- Creativeness
- Individuality
- A disposition to search for meaning
- Being properly equipped to search for meaning
- Movement towards self-understanding
- Evidence of integrative understandings
- A life-enhancing disposition and
- The ability to make meaningful contact with others.

The extent of alignment shown with these themes by respondents who exhibited a broad diversity of cultural and life-experiences makes it possible to propose that these themes might conceivably represent a substantial core of a universally valid interpretation of advanced educational development.

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SUMMARY

This research investigated the question of which personal qualities are indicative of advanced educational development (namely, development towards one's optimum potential as a functioning human being).

The first seven chapters explore the concept of educatedness in western thought. In these chapters, evidence is led to support the development of a theory that a model of mature human nature can be developed which is universally applicable. By this is meant that, irrespective of the cultural setting, mature people would be likely to agree on which characteristics were indicative of mature educational development.

The remaining five chapters describe the development and conduction of a survey performed to determine the extent of agreement about which personal qualities are most indicative of advanced educational development.

Using a variety of sources, I collected and classified a set of more than six hundred separate Qualities (that is, qualities held to be indicative of educational development). These sources included:

- interviews with 36 academics;
- workshops with academics, parents of schoolchildren and schoolteachers;
- twenty-eight lists of valued Qualities produced by other writers;
- a study of the Qualities valued in ten different streams of educational philosophy; and
- speculations regarding Qualities to be valued, made by writers on education, psychology and other disciplines.

I performed a survey on a separate group of 42 volunteers from an educational milieu (mainly academics) to determine which Qualities were widely held to be indicative of educational development.

A remarkable degree of agreement is evident in the way these respondents (from a variety of fields of discipline and having widespread and differing cultural experiences) prioritised the Qualities.

A "top set" of 160 Qualities (namely those agreed to be most indicative of educational development) was analysed, and from this analysis eleven main themes were deduced as components of advanced educational development.

These themes were

- A sense of self-worth
- A positive orientation to existence
- A developed power of will
- Creativeness
- Individuality
- A disposition to search for meaning
- Being properly equipped to search for meaning
- Movement towards self-understanding
- Evidence of integrative understandings
- A life-enhancing disposition and
- The ability to make meaningful contact with others.

In order to test the internal consistency of these themes, the response-pattern of each respondent to the set of qualities comprising each theme was examined.

The great majority of the respondents ($>76\%$) were totally aligned with all

eleven of the deduced themes.

The remainder showed evidence of non-alignment with a minority of the themes. The extent of the alignment shown with the eleven themes makes it possible to propose that these themes might conceivably represent a substantial core of a universally valid interpretation of advanced educational development.

It is proposed that the valuing of the qualities comprising the eleven themes originates in the phenomenon of the "optimal arrangement of human experience" regarding human nature and human development. In other words, these themes constitute a model of mature human nature that is likely to be replicated in any setting, provided that an observer had undergone a sufficiently diverse combination of particular life-experiences, and had processed his or her experiences in a psychologically healthy manner.

Evidence was led suggesting that the present findings are not likely to be culture-specific. The possible universality of the eleven themes is underscored by the observation that none of them necessarily requires for its development formal education as presently understood.

On the basis of the evidence produced in the study, I developed the following definition:

The educationally well-developed person is one who is equipped to provide the conditions necessary for his or her continuing growth and for the constructive development of the wider self.

The substance of the eleven themes poses a fundamental challenge to the nature of present-day "educational" processes. If these are the qualities that mature

educators hold most indicative of educational development, then what can educators do to foster them, and what are the ways in which conventional educational processes obstruct the development of these qualities?

A further outcome of the present research is a list of 65 conditions or circumstances postulated by the respondents to foster educational development of the type represented by the eleven themes. This list would appear indispensable in examining the appropriateness of experiences purported to be "educational". The present study has therefore significant implications for the practice of education at all levels, including that at universities.

In the various phases of this research more than seventy serious tertiary educators were comprehensively interviewed. The qualities they perceived to be indicative of educatedness in all cases ranged across the domains of "human personal development", "maturity" and "educational development".

The present thesis has therefore not sought to remain within the boundaries of any one of these fields of interest. The nature of the findings in fact illustrates that such fields are not mutually exclusive.

PREFACE

Author's motivation

Nearly 20 years ago, on the final day of my four-year course as an undergraduate engineer, I realised with a sudden shock that I had only been into the university library on probably fewer than five occasions.

While pursuing my studies, I had been dimly aware of the rich treasure of our human heritage to be found on those shelves, and it had given me a kind of satisfaction to know that it was there at my disposal. But the pressure of work had been such that I had never felt free simply to browse among the books.

I was overtaken by feelings of bewilderment, of having been deprived, of having missed one point entirely. Where, I asked myself, was the "education" I had been expecting to receive? I could feel no change in myself since entering as a freshman. Somehow, I was expecting to feel that in those four years I would have grown, developed, expanded my mind. I should have become more ... more what? I did not know "what", and trying to discover it became a personal quest. Hence the present research.

Importance of the research

Why is it important to have insight into what constitutes meaningful educational development in a person? Very simply, because such insight should enable us firstly

- to re-examine our educational processes in terms of whether they enable people to develop their potentials to the most meaningful extent, and secondly

- to re-examine our societies in terms of whether they enable us to lead lives that are really suited to the fundamental nature of the human person.

In finding this important, I concur with John Dewey (1929:412) that

> **`Nothing but the best, the richest and fullest experience possible, is good enough for man. The attainment of such an experience is not to be conceived as the specific problem of `reformers' but as the common purpose of men.'**

The author's approach to "researchable reality"

In searching for criteria of human development, I have become increasingly aware of a principle which I have encountered in several contexts, and which may have its origins in the very equipment with which we think.

The principle is this: that whenever we seek to reduce an aspect of perceived existence to its logical essentials, we find that we arrive at a point where we can describe a set of essential features which can be reduced no further. At this point, each of the features in the set can only be explained or understood logically in terms of other features in the set. If such an essential feature is to be understood on its own, without reference to its fellows, then logic becomes insufficient and intuition or illumination must be employed.

I would call this the "finite net phenomenon". One example of this phenomenon may be found in the use of a dictionary. Any word in a dictionary can be explained only in terms of the meaning of other words in the dictionary.

If we wanted to understand a word in terms of the logical construction of its meaning derived from the logical constructions of the meanings of other words, we would proceed endlessly without arriving at meaning. At some stage we have to depart from the finite network of logical definitions because any supporting explanation will lead only to yet other logical definitions. At this stage we have to rely on ourselves just "knowing" with the illumined knowledge of subjective experience, what a given explanatory word means.

The finite net phenomenon appears also in physics, where there are believed to be four fundamental quantities, namely mass, length, time and force. Every other physical quantity (such as velocity or temperature) can be described in terms of combinations of these four, but each of the fundamental ones can be described only in terms of the other three. Beyond such description an intuitive grasp of each concept, for instance "time", is essential, or else the concept cannot be understood.

A similar phenomenon is encountered in connection with the set of 17 "Being-values" which Maslow (1971) postulated to underlie the motivation of all people. These "Being-values" (of which the full set is reproduced in Appendix 0.1) include the three concepts so greatly valued by the Greek philosophers, namely goodness, beauty and truth. Of this set, Maslow (1971:324) said

> It is my (uncertain) impression that any B-Value is fully and adequately defined by the total of the other B-Values. That is, truth, to be fully and completely defined, must be beautiful, good, perfect, just, simple, orderly, lawful, alive, comprehensive, unitary, dichotomy-transcending, effortless, and amusing ...
>
> Beauty, fully defined, must be true, good, perfect, alive, simple, etc. It is as if all the B-Values have some kind of unity, with each single value being something like a facet of this whole.

The finite net phenomenon, as illustrated by the three examples above, offers a possible justification for statements such as Barrow's (1991:210) that

> `No non-poetic account of reality can be complete.'

My reason for describing the finite net phenomenon here is to point out that it appears to apply to any attempt to gain understanding about humans or human values, such as is the present investigation.

No-one has access to an absolute, external view of us as humans. All that it is possible to know about human development is rooted in human experience. We cannot see beyond the finite net of that human experience. Whatever we can deduce about human nature is an interpretation made by humans on the basis of particular experiences. We may, if we like, widen the range of accessible experiences by consulting more people and by reading about more experiences, but we are constrained to operate within the net. It is not possible to escape the confines of the net and become "objective". In designing the present research I have been mindful of this limitation. My arguments and my interpretations are the result of the way in which I personally have processed the (widened) experience at my disposal. Because of this, I take full responsibility for my unavoidably subjective presence. I have therefore found it appropriate to make certain statements in the first person, although I have attempted to keep this practice to a minimum.

Treatment of gender

Original sources are quoted verbatim. In the text I have attempted to be as fair as possible to both genders as representatives of the general human person.

In the wording of items used in the final survey of this research, however, I could find no satisfactory alternative to expressing statements in one gender only, for reasons explained in Appendix 9.8. I chose therefore to use the masculine gender, in accordance with traditional practice, and my reasons for doing so were found acceptable by all but two of the 42 respondents.

Acknowledgements

I am grateful to those who participated as respondents in this research. Participation demanded a high level of commitment, requiring from two to eight hours of concentration from each respondent before a one-hour interview. The fact that there was an over-abundance of volunteers testifies to the intrinsic interest and importance of the topic. I am privileged to have had access to the insights of many fine people during the course of this project.

In work of this kind, one also meets many minds in print. Many authors have impressed me with their scholarship, breadth of vision or eloquence. I would like to acknowledge my respect and admiration for the work and style of three writers in particular: Robert Hutchins, Abraham Maslow and H.A. Overstreet. They have set an example to which I believe many academics should aspire.

My grateful thanks to those who typed the survey material as well as this thesis: Janet Jackson, Julia Krone, Elaine Thornton and Margaret Ledeboer.

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CHAPTER 1

INTRODUCTION

The guiding question of this research

This is an investigation into what constitutes meaningful educational development in the human person.

Is it possible that there exists some condition or state-of-being that represents the maximising of a person's potential as a human being? And if so, how would we tell whether a person was approaching this condition?

Without insights into these questions, we are not equipped to judge whether the "educational" processes we impose on successive generations are indeed educative. In this sense I invoke the literal meaning of the word "educate", which is "to lead out", metaphorically to cause to unfold like a growing flower, or to nurture to the fullest potential. It is, of course, highly debatable whether the "educational" processes in current use actually manage to achieve such an outcome.

Scope and readership of this thesis

This thesis is relevant to the topic of "optimal human development", a field of interest which is related to, but extends beyond the confines of the field of

"education".

Purely "educational" research is characteristically restricted to a concern with the processes used in "education" and with certain clearly-defined outcomes of those processes. Although "education", particularly in the form of schooling, is generally intended to serve human development, the effectiveness of such an intention cannot be established until more is known about what might constitute ideal or optimal development in the human person.

Interest in the human developmental possibilities of formal education, as distinct from the direct learning outcomes of formal educational processes, has been expressed, for example, by Gardner (1991), Rose (1991), Brock (1990), Young (1993), Witmer and Sweeney (1992), Ramey (1991) and Kuh (1993).

Authors such as these have not consciously linked their own work focusing upon human development to one another's work. Yet the terms they use demonstrate a definite commonality. They refer, for example, to the concepts of

"human development" (Gardner, 1991; Brock, 1990)
"student development" (Gardner, 1991; Brock, 1990)
"individual development" (Rose, 1991; Young, 1993; Ramey, 1991)
"adult development" (Witmer and Sweeney, 1992; Ramey, 1991) and
"(personal) social development" (Ramey, 1991).

All of the above concepts would appear to be strongly related to one another and might conveniently be regarded as aspects of complete human development.

Naturally, the concern to explore optimal individual human development is not exclusively a recent phenomenon. Over the centuries writers in various fields, particularly that of education, have contributed much thought to this topic. By

now, however, the topic has become of sufficient interest to give rise to a field of research in its own right.

The present research deliberately focuses on the ideal outcomes of the process of general educational development in people, without reference to any specific experiences (such as schooling) which might contribute to such development.

Despite the fact that the author of the present research is active within the field of higher education and has consulted respondents who are almost exclusively practitioners of higher education (for reasons set out in Chapter 8), the present work is not "about" any process exclusive to higher education. It may therefore be regarded as having relevance beyond the confines of the field of research dealing with higher education.

This thesis, therefore, is not addressed exclusively to specialists in educational research. It ought to be of interest to practitioners of any discipline concerned in any way with the essential nature of fully manifested human personal development.

Approach to the literature survey for the theoretical part of this research.

Since this research takes place in a relatively new field, it has had to be informed by an eclectic reading of a variety of sources all having some potential bearing on the topic. The sources have been used to help define the field rather than (as is customary in thesis research) to demonstrate familiarity with an already well-defined field.

Almost every author on any subject reveals something about his or her views of

ideal development in humans. There is therefore every reason to suppose that useful insight into optimal human development could be obtained from a study of any insightful work.

Insights into ideal human development might be found, for example, in the works of Shakespeare, in chronicles of ancient history, and in the writings of Eastern philosophers. The present author did not consult these particular genres of experience, nor many others, including those of feminism, sociology and philosophy, for the simple reason that there was no justifiable reason for focusing on any one realm of particular experience rather than an another. I was seeking insights arising from the reflective life experiences of a wide variety of authors concerning the nature of ideal or fully manifested human development. Such insights were gleaned wherever I was able to find them. The written sources I consulted were mainly educationalists and psychologists in the Western tradition, and, as it happens, predominantly male. I would by no means claim to have included every possible view, since to have done so would have been an impossible task. It is possible, therefore, that I may have left out of the analysis certain insights that derive from some particular context of experience. If I have, the opportunity exists for other researchers to investigate whether any such particular context of experience does in fact produce unique (and substantiable) insights. Such an investigation would be of great interest.

However, within the eclectic reading that I did, casting the net widely for indications of unique perspectives, the law of diminishing returns became evident. The more widely I read, the less new insight was gained, reinforcing the impression that any additional viewpoints would simply confirm the common picture of educatedness that was emerging, if only from a different angle.

Shortcomings of "educational" processes

Although the present thesis will not deal with the processes used in any educational settings, it is appropriate to touch briefly upon the focus of such processes in this chapter, in order to illustrate the confusion that surrounds educational outcomes, and the importance of bringing clarity to the concept of meaningful educational development.

In today's world, "education" has become a political catchword, appearing to mean whatever the user wants it to mean. Regimes promise it, the masses press for it, big business funds it, institutions claim to dispense it.

Education appears to be defined more by actual practice than by intended outcome, presumably because, in a world of increasingly competing needs, it becomes ever harder to defend the values one might hold about what would constitute desirable development in a person.

We have to make a clear distinction between the actual outcomes of educational practice (whatever those may be) and educational outcomes that are viewed as desirable, for there is no certainty that educational practice, as presently experienced, comes anywhere near helping most people to develop their full potential.

There are indications that conventional educational processes fall short on two counts: they suffer from lack of agreement about which outcomes ought to be pursued, and they sometimes inadvertently foster certain educationally counter-productive outcomes.

We shall examine briefly here some of these indications as they apply to universities (while acknowledging that universities are not the only kinds of

institutions whose process and outcomes may need to be examined).

Lack of agreement about which educational outcomes ought to be pursued.

To begin with, there exists (and has long existed) an intellectual rivalry between the various disciplines about their respective relevance at a university.

Flexner (1930:179;45;25;44) complained that the universities were becoming too many things:

> **"... secondary schools, vocational schools, teacher-training schools, research centers, `uplift' agencies, business - these and other things simultaneously...(they engaged in)...incredible absurdities...a host of inconsequential things...(and) needlessly cheapened, vulgarized and mechanized themselves."**

This diversification of the university has almost certainly occurred partly in order to keep universities market-related. There are many pressures to provide vocational training, and structures and processes accordingly evolve in response to the requirements of the industrial world. In the design of the educational process, however, relatively little notice is taken of the requirements of students as human beings. This problem has been articulated by Plaskow (1984:11):

> **Unfortunately there is a strong strand in the tradition of schooling which has a narrowly instrumental focus, which threatens to distort humane curriculum aims by reducing education to training in skills, instead of seeing skill acquisition as the necessary, but insufficient condition for creating vision and meaning.**

and more forcefully by Bailey (1977):

> Increasingly, we perceive proximate, complex issues of policy that need the attention of subtle, compassionate and well-honed minds: the health of the biosphere, the maddeningly perverse tradeoffs of the economy, the stridencies of national sovereignties, the dangers of runaway technologies, the dehumanizing aspects of large bureaucratic structures - private and public, the baneful effects of inherited discriminations and injustices. We know that two-thirds of the earth are ill-clothed, ill-housed, and ill-fed. We also know that most people in this, the richest of nations, live out their lives in a kind of spiritual Keynesianism - finding existential stability at a level far below the full employment of their intellectual, physical, and creative resources.

> T.D. Allman recently made a study of the Harvard class of '66. Here, if not the best and the brightest, are at least among the most privileged of American college alumni. The pathos in Allman's article called "Ten Years Out" is encapsulated in his final paragraph: "Wars come, life-styles go. The world, as it was 14 years ago in Harvard Square, is still their oyster. But they remain unable to stifle their anguish that it contains so few pearls."

> To pretend in these various existential contexts that the sole or even major function of education is training individuals for their first job, or replicating disciplinary specialists, or further professionalizing and enriching narrowly vested professional guilds, is not only inadequate, it is obscene.

The inadvertent fostering of unproductive outcomes.

If the overt curriculum is problematic, then equally so is the hidden curriculum - that which students undergo through experiencing the process and the relationships which prevail in an institution.

Commentators have accused the hidden curriculum (in schools as well as in universities) of breeding such qualities as

a tendency to perpetuate the status quo regarding counter-productive cultural behaviour	Cartwright (1987)
a facility for deceit	Cartwright (1987)
a preparedness to submerge their own values in order to satisfy authorities	Cartwright (1987)
competitiveness at the expense of co-operativeness	Ferguson (1980)
an over-dependence on certainty - wanting to be `right' at the expense of being open	Ferguson (1980)
dulled imaginations, through too much routine work	Whitehead (1929)
a lack of perspective on the limitations of reductionism (which reduces their ability to deal with the complexity of the real world)	Smith (1987)

It is difficult to imagine that such qualities as these could be deliberately fostered out of a concern for the developmental needs of learners. Yet such qualities continue to emerge. Maslow (1971:180,181) placed a certain amount of the blame for this on the level of awareness of educators:

> If we look at education in our own society, we see two sharply different factors. First of all, there is the overwhelming majority of teachers, principals, curriculum planners, school superintendents, who are devoted to passing on the knowledge that children need in order to live in our industrialized society. They are not especially imaginative or creative, nor do they often question *why* they are teaching the things they teach. Their chief concern is with efficiency, that is, with implanting the greatest number of facts into the greatest possible number of children, with a minimum of time, expense, and effort. On the other hand, there is the minority of humanistically oriented educators who have as their goal the creation of better human beings, or in psychological terms, self-actualization and self-transcendence.

Some of the counter-productive personal qualities listed previously might even be valued by educational authorities because these qualities are seen as useful for the individual's survival in our present society.

It is my concern, however, that such qualities are antithetical to the achievement of personal educational growth. Those who manifest such qualities are less than optimally equipped to contribute to social cohesiveness. Such a concern was also expressed by Patterson (1973:ix).

There is evidence that students themselves are beginning to sense this problem. One sign of this is the widely reported swing in enrolments away from the sciences and towards the humanities in the early 1990's.

During more than ten years as a university consultant on course evaluation, it has been my experience that student dissatisfaction is frequently expressed, not so much with the teaching, but on account of the perception that the overall experience of their course has not led to meaningful personal growth.

One study conducted at the Rand Afrikaans University (Marais, 1979) pointed out that more than 38% of all first year dropouts had an IQ of over 120 - suggesting that inability to cope with the system can result from the system itself

being unsatisfying.

Concern for the inability of our education systems properly to address meaningful human development has been expressed by Overstreet (1959:79):

> **The adventure of searching out facts has been a noble one. The devoted efforts of knowledge-seekers to fill minds with facts have been of tremendous importance. Yet when we regard the curious perversities to be found among many "educated" adults - self-absorptions, pettinesses, fears, egotisms, prejudices, dogmatisms, pedantries - we are forced to wonder whether the dispelling of ignorance is anything more than the merest beginning of wisdom, not its achievement.**

I have described here some ways in which currently used educational processes fall short of promoting optimal educational development in students. In order to proceed toward solving the problem it is necessary to clarify what might be meant by "optimal" educational development.

Definition of terms

I note that: meaningful personal educational development may arise from influences other than formal schooling; formal schooling may play less of a part in a person's development than other influences, and persons who have been through formal schooling (and who are thus viewed as "educated") need not have become well-developed in every important aspect of meaningful growth.

On account of the above three points, I shall in this research avoid as far as possible associating personal educational development with conventional "education", even to the point of not using the term "educated", which to many connotes "having been through formal schooling". However, many of the

authors I quote have used the term "educated". In such cases I am focusing on the developmental implications of the word, and am not associating it with any particular process of schooling.

I also recognise that desirable development does not occur wholly by circumstance, but is influenced by deliberate intervention. Irrespective of whether such intervention originates from the person undergoing the development or from other sources, its deliberateness makes it educational: "with intent to educate".

For these reasons, the term "educationally well-developed" will be used to describe a person approaching a state of optimal educational development.

There would appear not to be an existing word that captures this meaning suitably. The dictionary definitions of the following words show them all to be too narrow in scope:

(Meanings derived from The Shorter Oxford English Dictionary, 1980)

Erudite	-	trained condition
	-	acquired book learning
	-	learned, scholarly (chiefly sarcastic)
Enlightened	-	instructed
	-	well-informed
	-	free from superstition or prejudice
Learned	-	one who has been taught, educated, (later use) deeply read, erudite
	-	manifesting a profound knowledge gained by study
	-	exhibiting thorough knowledge of method

	-	to describe something chiefly studied by men of learning
Wise	-	having or exercising sound judgement or discernment
	-	able to perceive and adopt the best means for accomplishing an end
	-	characterised by good sense and prudence
	-	informed or aware of something specified or implied
Sage	-	wise, discreet, judicious
(adj)	-	practically wise, rendered prudent or judicious by experience.
	-	based on sound judgement
(noun)	-	a man of profound wisdom esp. one of those persons of ancient history or legend who were traditionally famous as the wisest of mankind.

Each of the words defined above captures some, but not all, of the meaning of the term "educationally well-developed". This term permits the inclusion of dimensions of growth other than knowledge and judgement.

When speaking of the "educationally well-developed" person, it is important to recognise that there can be no fixed standard in terms of which the development of all people could be compared. The extent to which a person can develop depends on his or her innate potential. Every person develops a unique combination of qualities which may vary at different stages of life. One who has made significant progress in most of the important dimensions of educational development could be called educationally well-developed. We do not need to imply that some absolute ideal of development need be attained.

I have also introduced the term "educatedness" to denote the state or condition

of being educationally well-developed. This term is useful, for example, in the context of referring to the various dimensions of educatedness.

The term educatedness is not intended to apply to the state of educational development of an individual as if that were a measurable quantity. One would not speak, for example, of a particular person's "educatedness" as being high or low.

The valued dimensions of educatedness.

If our "educational" processes continue to foster the sometimes counter-productive personal qualities described above, and fail to foster qualities that may be more appropriate, then they are not playing their supposed part in assisting humankind to realise what Hutchins (1953:95) called the "aspirations of the human spirit".

Before we can make judgements about the process, however, we need to establish by consensus which are the most universal and worthwhile intended outcomes. It is towards this that the present research is directed.

Bowen (1977) conducted a major study of the actual outcomes of higher education. It is always a difficult matter to relate actual outcomes to the processes that preceded them because it is not easy to tell whether a given outcome occurred as a result of or in spite of a given process. For this reason aims, or hoped-for outcomes, will always play a large part in the design of educational processes. Bowen (1977:31) asked:

> What do educators *hope* will be the results of their efforts? These hopes, though often inconsistent or unrealistic, are the intended outcomes; they are sufficiently esteemed and thought to be sufficiently achievable to qualify as goals (Rivlin, 1973). They are presumably guides to educational decision making and criteria by which actual outcomes can be judged. They are a useful starting point in a study of outcomes because they may be regarded as hypotheses about the consequences of higher education and they give guidance as to what to look for by way of actual outcomes.

Hoped-for outcomes may be divided into two kinds. There are those whose originators were mindful of the limitations of the processes at their disposal, and which are therefore expressed as a potentially achievable end. There are also those, however, that owe their origin to a vision of what might be desirable to achieve, without any reference to the practicality of their attainment. The latter kind need to be taken every bit as seriously as the former, for if they are dismissed as impractical, then educational processes may continue to be unrelated to the most worthwhile outcomes.

For example, if one does not believe it is possible to foster reverence among street-wise 18 year-olds, one could end up omitting "a sense of reverence" from one's list of worthwhile aims. If it turns out that "a sense of reverence" is widely valued, it would have to be reckoned as a worthwhile aim.

According to Bowen (1977:32) surprisingly little was known about the actual outcomes of education. He reported, however, that the the hoped-for outcomes, or goals of education

> have been considered since the time of Plato by philosophers, psychologists, sociologists, literary figures, social critics, and educators.

It is appropriate to examine here a small selection of the goals of education expressed by various writers, in order to obtain an indication of the variety of developmental dimensions that such goals encompass.

One of the earliest recorded purposes of education was to strip away the constrictive veneer of convention so that a person has a greater chance of being himself. Clarke (1971) recorded Cicero's statement to the effect that "... the sparks of virtue within us are extinguished by bad customs and mistaken opinions ...". But teaching, said Clarke, was believed to be capable of removing these hindrances, "so that man could attain to that state of blessedness which was potentially within the capacity of everyone".

There is also, in contrast to this view, the conservative view of educatedness summed up by N.M. Butler (1915:25), who was sometime President of Columbia University. Butler saw education as the process of the acquisition by the learner of his spiritual inheritance:

> **... a gradual adjustment to the spiritual possessions of the race, with a view to realizing one's own potentialities and to assisting and carrying forward that complex of ideas, acts and institutions which we call civilization.**

In taking this view, Butler was adamant that:

> **Man's institutional life is as much a part of his real self as his physical existence or his mental constitution. (p76)**

Butler observed that his own view was

> **... in flat contradiction to the doctrine of Rousseau: `Compelled to oppose nature or our social institutions, we must choose between making a man and a citizen, for we cannot make both at once'. (p76)**

Rousseau, of course, was echoing what had been sensed by Cicero, and what appears to have resurfaced again rather more recently; only now with more direction than before about what might constitute the "state of blessedness".

For example, Marilyn Ferguson (1980), in synthesising the elements of "New Age Spirituality", devoted a chapter to education and its changing focus. She described the old (i.e. present) education system as one that emphasized "being `right' at the expense of being `open'." She said:

> **We begin to see the unease and disease of our adult lives as elaborate patterns that emerged from a system that taught us young how to be still, look backward, look to authority, construct certainties. The fear of learning - and transformation - is the inevitable product of such a system.(p280)**

The "transformation" of which she spoke is a holistic transformation "that occurs in the brain whenever new information is integrated, whenever a new skill is mastered." It is a transformation of the learner's sense of self, the result of a fulfilled opportunity to search for meanings which satisfy the logical as well as the intuitive within us. Learning, says Ferguson, is an approach to self-transformation that "is kindled in the mind of the individual. Anything else is mere schooling." (p288)

A similar definition is found in Novak and Gowin (1984:5): "Educating is the process by which we actively seek to change the meaning of experience." Archbishop Desmond Tutu, in an address to students at the University of Cape Town on 8 April 1987 said that education was about "instilling in people a fundamental scepticism, a radical scepticism, to ask awkward questions."

The foregoing insights into possible purposes of education suggest that educatedness is characterised by at least three major features: firstly, the ability to construct holistic meanings, secondly, the motivation to do so, and thirdly, an awareness of and an adjustment to the heritage of civilization.

There are likely to be other features of educatedness besides the three mentioned here.

Bowen (1977:32), having studied statements of educational goals arising from many sources, implied that a comprehensive list of all the recognised features of educatedness would probably be finite:

> **Indeed, if the goals of higher education are defined as a list of desirable objectives, without priorities among them, there is even considerable agreement. As one reviews the literature of educational philosophy, the same goals appear time after time.**

General intention of the present research.

My first aim is to collect and classify those goal statements that describe qualities felt to be indicators of educatedness. The results of doing this ought to provide a means to confirm or refute Bowen's impression that the same goals appear time after time.

I have sought in this work to go further than this, however, and have investigated the relative priority of the goals I have collected, with the intention of exploring the possibility that there may be dimensions of educatedness that are felt to be universal. That is, dimensions which owe their existence to the nature of human beings (as we currently perceive ourselves) rather than to the values of a particular culture. It is through the latter investigation that I believe this dissertation will make a unique contribution to existing knowledge.

My approach to this research has comprised three major stages:

i. **An analysis of the concept of educatedness in relation to the writings of a number of authors on education.**

This analysis has examined a variety of suggested dimensions of educatedness, the interdependence of society and education, and the contributions made by

various educational philosophies to the idea of the educationally well-developed person.

ii. The establishing of a classification system to facilitate the collection of statements from many sources describing personal qualities associated with desirable educational development.

iii A survey of volunteer respondents to establish which of the collected qualities are currently widely regarded as indicative of advanced educational development. (These respondents of twelve different nationalities were all educators, mainly academics, from a great variety of fields of discipline. They were mostly associated with the University of Cape Town. In the text I have argued that the group of respondents represents a sufficiently diverse set of viewpoints to render any consensus of theirs likely to be supported by almost any other group of mature respondents.)

The potential application of this work.

If it is possible to demonstrate that certain qualities are widely regarded as valued indicators of educatedness, then educators will be enabled to examine their practice to see which of these qualities are given too little assistance in developing. This may lead to the revision of some of our educational practices in the course of time.

Summary of Chapter 1: Introduction.

I pointed out the possibility that there might exist some condition or state-of-being that represents the maximising of a person's potential as a human being.

I argued that if such a condition can be described, then knowledge of it could guide our attempts to educate people. Present "educational" processes suffer from lack of agreement about which outcomes are most important to pursue, and they often inadvertently foster counter-productive outcomes.

For this reason it is important to distinguish between an "education", (the unqualified outcome of current "educational" processes) and "personal educational development" (a measure of achievement of the personal qualities widely held to be indicative of having approached an optimal state-of-being).

A person approaching such a state I would describe as educationally well-developed.

I introduced the term "educatedness" to denote the condition of being educationally well-developed. There would seem to be a number of important dimensions comprising educatedness. Having identified three such dimensions from various written sources, I focussed on Bowen's (1977:32) statement to the effect that a comprehensive list of all the recognised features of educatedness would probably be finite. I then set out my general aim to confirm or refute Bowen's statement, to investigate the relative priority of the features of educatedness that I would collect, and to explore the possibility that there may be dimensions of educatedness that are universal.

CHAPTER 2

THE IDEA OF BEING EDUCATIONALLY WELL-DEVELOPED

Does an optimum state of educatedness exist?

Given the dynamic complexity of human behaviour, the first notion that should be dispelled is that educatedness can be adequately described by listing static qualities which simply need to be maximised.

For example, if someone were to suggest that "honesty" be a component of educatedness, the question could be asked: how much honesty? Could extreme honesty become a burden? Imagine the person who was so honest that he could never entertain a fantasy, however fleetingly, because it did not represent "reality". Or someone who was so honest that she volunteered information which could place her at a disadvantage even when no-one else would be affected by her remaining silent. If honesty is desirable, does it follow that extreme honesty is most desirable?

There is also the question of the play-off between two individually desirable but opposingly focused static qualities. Consider, for example, the capacity and inclination to look after one's own interests and its counterpart, the capacity and inclination to serve others. No model of "perfection" could insist that either of these qualities be developed to its absolute extreme, for if one were to exercise either of these to its maximum extent, that would preclude one from exercising the other at all.

Hence, any meaningful model of educatedness must be concerned not merely with a list of static qualities to be maximised, but with "dynamic" qualities which describe instead the kind of functioning that characterises advanced educational development.

Dynamic (as well as static) attributes of educatedness have been identified by several authors. Carl Rogers (1969:288), for example, describes the "fully functioning person" - the sort of person who would emerge if

> **education were as complete as we could wish it to be in promoting personal growth and development.**

Persons who display some of the qualities Rogers associates with being fully functioning are: able to experience all of their feelings, and are afraid of none of their feelings; soundly and realistically social, and are aware of being so (Rogers, in Elias & Merriam 1980:124); trusting of their own ability to form new relationships with their environment (Rogers, 1983:291), and able to adapt flexibly and intelligently to new problem situations (Rogers 1951:69).

These qualities all have to do with a way of functioning, and as such, are clearly dynamic.

Abraham Maslow (1971:283) also explored the ideal state of human development, which he called "full humanness". Full humanness, he claimed, embraces more than just psychological health, for one cannot function at one's optimum level if restricted by certain factors. Among these are: poor health; a weak physical constitution; having one's basic needs unfulfilled, and living in a society which does not provide a suitable social environment in which to reach high levels of functioning (Maslow 1971:148).

The state of full humanness appears to parallel (or perhaps subsumes) Maslow's earlier concept of the "self-actualizing person", that is, one who has become "the best that he is able to become" (Maslow, in Elias & Merriam 1980:123). Some of the qualities Maslow associated with self-actualizing were: being realistically orientated; accepting oneself, other people and the natural world for what they are; being concerned for the welfare of the world as a whole; and having a continuous freshness of appreciation (the propensity to experience awe at, for example, nature's wonders, artworks, other persons). (Maslow 1954, in Elias & Merriam 1980:123).

Here again the qualities listed are dynamic, rather than static. The same can be said of Overstreet's (1959:251) description of his version of the optimally functioning person, that which he called the "mature" person:

> **The mature adult is a thinking adult. He is an adult who meditates values, considers the bearings of things, tries to foresee consequences, tries to get rid as best he can of "the personal equation" that makes him see what his fears and hopes tell him to see, imagines better ways of doing things. A mature adult, in brief, is a mind actively confronting life and trying to do what needs to be done to improve the life-situation.**

The foregoing examples confirm that there has been a wide acceptance of the idea that aspects of an optimum state of educatedness can be described and, specifically, that it can be characterised by particular ways of functioning rather than by a collection of static attributes. Furthermore, all the criteria mentioned appear to have been considered realistically attainable and in no respect superhuman.

Can one be completely uneducated?

There would appear to be no clear boundary between those who are relatively less-developed and those who are closer to an optimum state of being.

Certainly, there is no such thing as a person without any educational development at all. Huxley (1870) explained:

> **It is important to remember that, in strictness, there is no such thing as an uneducated man. Take an extreme case. Suppose that an adult man, in the full vigour of his faculties, could be suddenly placed in the world, as Adam is said to have been, and then left to do as he best might. How long would he be left uneducated? Not five minutes. Nature would begin to teach him, through the eye, the ear, the touch, the properties of objects. Pain and pleasure would be at his elbow telling him to do this and avoid that; and by slow degrees the man would receive an education, which, if narrow, would be thorough, real, and adequate to his circumstances, though there would be no extras and very few accomplishments. . . .**

The futility of imbuing any one person with every known desirable accomplishment.

If broad knowledge and appreciation of thought are to count as important ingredients of advanced development, then there are distinct limits on how much may be absorbed in one lifetime. Alfred North Whitehead (1988:34) illustrated the extent of these limits, with particular reference to the requirements of a liberal education:

> The essence of the type [of liberally educated person] is a large discursive knowledge of the best literature. The ideal product of the type is the man who is acquainted with the best that has been written. He will have acquired the chief languages, he will have considered the histories of the rise and fall of nations, the poetic expression of human feeling, and have read the great dramas and novels. He will also be well grounded in the chief philosophies, and have attentively read those philosophic authors who are distinguished for lucidity of style.
>
> It is obvious that, except at the end of a long life, he will not have much time for anything else if any approximation is to be made to the fulfilment of this programme. One is reminded of the calculation in a dialogue of Lucian that, before a man could be justified in practising any of the current ethical systems, he should have spent a hundred and fifty years in examining their credentials.

Furthermore, no matter what programme of development is followed, not all of its content (or even skills, if they are not practised) is consciously retained. One personal experience of this phenomenon is given by Helen Kelley (1977) who, in a speech made in her capacity as president of Immaculate Heart College in Los Angeles, referred to a statement of the characteristics that a distinguished American University had just announced as appropriate for its graduates. She said:

> I know a few people like that and, for the most part, I find them pleasant, if a little awesome, and seldom very young. I myself received an education the desired outcome of which would be all of those attributes.
>
> What remains, I am sad to report - and in spite of the fact that I have spent all of the intervening years in a scholastic setting - is the ability to think and write fairly clearly in a very limited area, and good manners and moderate esthetic and moral standards. (That is to say, I know what I like, and I still recognise a sin when I commit it.) It should be added that I was well on the way to acquiring those attributes by the time I began high school.

> In the meantime, I have gained *and lost* some minimum understanding of mathematical and scientific principles and some moderate usage of French, German, and Spanish. My awareness of other cultures is limited to what I can read and see on the screen, expanded by the powers of imagination.

If ever there was a time when one's educatedness could be equated with the extent of one's knowledge alone, that time is clearly past. It has become impossible for one person to know a significant amount of the world's collective knowledge. This was the view of The Carnegie Foundation for the Advancement of Teaching (1977:40):

> Measured against all that is now collectively known by human beings, the ignorance of even the wisest and most educated person grows every day. So does the stock of knowledge to be sampled, and the challenge to colleges to convey it to their students effectively.

> The most obvious consequence of the growth of knowledge for the curriculum is that in any four-year period, the proportion of the world's total knowledge a college can offer to its students inevitably will be less than that of the period that immediately preceded it. Moreover, it is becoming harder for colleges to insist that any specific amount and kind of knowledge is adequately representative of everything that there is to know. To get a substantial sampling of the world of knowledge, people must now spend more time on formal education than they once did, either all at once or in several stages throughout life. And most of us still have to settle for a much smaller share of the knowledge that is available than colleges were once able to offer - even though what we get is vastly more substantial than was available to our ancestors.

Clearly, educatedness cannot be measured simply by how much one knows. Albert Einstein (quoted in Harris 1981:22) defined an education as "what remains after you've forgotten everything you learnt at school". This insight should reaffirm for us that one's development is not necessarily commensurate with the volume of material one has reflected upon, but has more to do with certain long-lasting operational characteristics that have been brought to life or

set in motion by the process.

Can a person realize all of his/her potentials simultaneously?

Scheffler (1985:15) took the view that:

> **one cannot literally be all that one can be; there are fundamentally different lives that anyone might live, depending on the choices made by oneself and others - and it is true of many such lives that each excludes the rest.**

There may well be certain skills that, if practised, rule out the development of others. If one follows a career as a bodybuilder it may diminish one's chance of being a watchmaker. Other skills may not rule out the development of one another: for example there seems to be no reason why a person could not simultaneously become accomplished at painting, musical composition, gardening, horse-riding and cabinet-making. (There may, of course, be insufficient time to develop all these skills to a very high level of accomplishment.)

The preceding examples, however (like the ones that Scheffler provided) deal only with skills and accomplishments. It is by no means certain that a similar kind of mutual exclusivity would apply to certain desirable qualities of being, such as moral character, dignity, individuality, adaptability, creativity and emotional balance.

At what stage in a person's life can optimal development be expected to occur?

The idea that someone can be educationally well-developed implies that he or she has been through a developmental process. How long does that process take? Butler (1915:21) gave one indication:

> **Every animal that has a period of infancy can and must be educated. The longer the period of infancy the more education is possible for it; and as our civilization has become more complex, as its products have become more numerous, richer, deeper, and more far-reaching, the longer we have extended that period of tutelage, until now, while the physiological period of adolescence is reached in perhaps fourteen or fifteen years, the educational period of dependence is almost twice as long.**

How literally can this estimate be taken? Is it possible that a person of thirty could have reached the pinnacle of educational development?

There has been a growing general awareness that one's educational development need never come to a stop, given that one remains possessed of one's faculties. This awareness is reflected in the increasing appreciation of the validity and importance of adult education (Elias & Merriam 1980; Hutchins 1953:75).

Here it must be emphasised that learning does not proceed linearly as if one were simply adding new books to the library of one's memory. Increasingly with age, learning seems to consist of re-arranging mental associations already made, in order to accommodate new information. Insight and wisdom result from attaining progressively more plausible overviews.

Hence it is only reasonable to expect advanced development in one who has had (and made use of) ample opportunity for experience and reflection.

Every fact or skill that one has learnt (in its residual form, for it dissipates with time) remains as raw material upon which to build further realisations or yet more-encompassing skills.

No educand is therefore ever brought to a level of development that may be viewed as final, or "finished". Hutchins (1953:74) pointed out:

> **The object of liberal education in youth is not to teach the young all they will ever need to know. It is to give them the habits, ideas and techniques that they need to continue to educate themselves.**

Hutchins went on to describe "the impossibility of learning to understand and judge many of the most important things in youth," because he felt that in youth we have insufficient experience of practical affairs with which to authenticate whatever we have studied.

The preceding arguments support the conclusion that there is no "ultimate state" of educational development. This fact, however, does not make it invalid to seek and describe evidences of educational development, in whatever form and to whatever extent they may be found in any individual.

The need to avoid becoming trapped inside lists of prescriptive virtues.

If it becomes possible to describe an ideal state of educational development, should one exhort people to live according to the list of virtues which it indicates?

D.H. Lawrence (1950:233) took Benjamin Franklin to task for having done so:

> Oh, but Benjamin fenced a little tract that he called the soul of man, and proceeded to get it into cultivation. Providence forsooth! And they think that bit of barbed wire is going to keep us in pound for ever? More fools they.
>
> This is Benjamin's barbed wire fence. He made himself a list of virtues, which he trotted inside like a grey nag in a paddock.

According to Bloom (1987:285,286), Machiavelli was another who spoke out strongly against idealistic prescriptions of behaviour.

> Machiavelli ... blamed the old writers for building imaginary principalities and republics that neglect how men actually live in favor of how they ought to live. He counsels writers to accommodate themselves to the dominant passions instead of exhorting men to practice (sic) virtues that they rarely perfect, whose goodness for the individuals who practice (sic) them is questionable, and the preachings of which are boring to everyone concerned.

Maslow (1971:132) also recognised the limitations of using lists of desirable qualities: He felt that to define the class of human beings by its perfect exemplars has many advantages, but that the "abstract and static quality" of doing so must be kept in mind:

> There is a profound difference between describing carefully the best actual human beings I can get (self-actualizing people), none of whom are perfect, and on the other hand, describing the ideal, the perfect, the conceptually pure concept of the exemplar, constructed by extrapolating out ahead from the descriptive data on actual, imperfect people.

In the present work, there will be no confusion between describing desirable human characteristics and prescribing them.

Changing fashions in models of the educated person: time, place and purpose.

If we try to pin down a model of educatedness, are we not effectively taking a snapshot of something in motion, a will-o-the-wisp that may be different tomorrow? For there are many who hold the view that such a model is subject to changing fashions.

Carl Rogers (1983:296), for example, asserted that

> **The assumption has been prevalent for so long that we all know what constitutes an "educated man," that the fact that this comfortable definition is now *completely irrelevant* to modern society is almost never faced.**

Evidence of changing fashions in educatedness has been furnished by the Carnegie Foundation (1977:152) which reported Bouwsma's (1975) attempt to trace models of the educated man through history. These changing models

> **came to include, over time, attributes of the aristocrats who were concerned with prestige, achievement, and leadership; of the scribes who could read and write and who therefore possessed skills for improving the mind and for teaching others; of the educated citizen who subordinates individual talents to collective needs; the exponent of the Christian secular ideal, who distinguished between the concerns of religion and the concerns of education; and so on through to the present, when the notion that an educated man must be some kind of specialist has currency.**

The Carnegie Foundation (1977:153) seemed to feel that Bouwsma's evidence of changing "fashions" made the notion of a model somewhat arbitrary:

> **... the ideal educated person is a complicated abstraction about which few people can agree at any given time and is by now a composite of many historic concepts.**

As a result the Carnegie Foundation (1977:153) appeared to view with reserve any talk "about idealized characteristics" and found that

> A more useful way of talking about the qualities of the educated person is to stress learned capacities for dealing with life and the world today.

In this view is a clear implication that the attributes which are valued at any one time depend on what is seen to be needed in the society at the time.

Olscamp (1981) agreed that "the definition of `educated person' would vary in time and place, and would always be subject to some disagreement and to continual change." In contrast to the Carnegie Foundation's view, however, Olscamp did not feel that such variability reduced the need to take seriously the concept of an educated person.

> ... (for) without such a concept, there would be no reason for the existence of our institutions other than for technical and professional education.

Olscamp (and other commentators) have thus outlined for us a somewhat problematic position; while they have appreciated the need for specifying worthwhile outcomes, they have suspected that it will be difficult to obtain agreement on which outcomes might be the most worthwhile.

Nash (1968:1) is another writer who has expressed the caution that differing contexts will produce differing models of the ideal:

> There are many human models to which one could aspire. It is perilously limiting to focus exclusively on one, represented perhaps by an admired writer or teacher. Revered figures can give vital guidance and desirable stability at crucial moments, but we must outgrow them, for our needs are not theirs.

Gunter (1978:103) was evidently of the same opinion: he asserted that every person or social group will answer questions about the aims of education "on the basis of (a) particular world- and life-view."

We can identify at least two factors which support the assumption that models of educatedness will be subject to change. The first is growth in humankind's consciousness of necessities.

For example, prior to the 1950's, it would not have been likely to encounter widespread support for including "environmental awareness" in such a model.

The second factor in favour of change is that over time, people can be expected to evolve ever more - encompassing insights into the human condition.

A third factor appears to have been assumed by those authors who anticipate that models of educatedness will always be subject to change. This is that differing contexts will result in differing world-views which will be responsible for the differences in various models of educatedness.

The implication of such an assumption is that people's world-views are sufficiently different to result in noticeable differences in their models of educatedness. This implication is not supported in the texts quoted under the present subheading and may possibly be refuted.

Certainly, the notion that "what counts as desirable attributes depends entirely on what is seen to be needed in the society at the time" is problematic in two respects. Firstly, society as a whole is incapable of seeing what is needed - it requires individuals to do this, and whose opinions are to weigh the most? Secondly, it assumes that the needs felt by the individual in the social world of the day are legitimate, in other words that the currently fashionable practices of

mankind ought to dictate what kind of people are needed. Such an assumption overlooks the enduring aspects of human nature and ignores the possibility of our social world changing the better to suit the nature of those who people it.

How are we able to discern which qualities ought to belong in a model of the ideal?

What is the process whereby people come to pronounce certain qualities as more desirable than others?

Do some of us have privileged access to an externally supplied archetypal image of the ideal? In the view of Shutte (1984), the ideal is only defineable in terms of the qualities of an ideal person who must already exist as an inspiration for others to emulate. Such an ideal person would have god-like perfection, and the example of Jesus Christ is held up as the One from whom all humans ultimately obtain their knowledge of how to be.

The necessity for the existence of a perfect exemplar may easily be refuted, however, as a simple analogy will suffice to show.

Using Shutte's line of reasoning, we would have to believe that it is not possible to describe desirable qualities of houses unless we knew of a perfect house that existed. We know, however, that we can design good houses by incorporating successful features and discarding unsuccessful features of other houses that have gone before. This is an ongoing iterative process, which results in a gradually expanding appreciation of what is needed in a house. Houses can be produced that are thoroughly satisfactory, without us even knowing whether a "perfect" house exists.

Likewise, exemplary human beings may develop, assisted by knowledge of particular exemplars, but without any knowledge of a perfect exemplar. A more likely explanation for our ability to converge on "desirable" qualities may be found in Dewey's description (Gelb, 1981:130) of Alexander's discovery of the Alexander Technique:

> **(this) discovery could not have been made and the method of procedure perfected except by dealing with adults who were badly coordinated.**

In other words, we move towards an improved set of criteria by recognising and eliminating those that produce less valued outcomes, and by retaining those that produce more valued outcomes.

Are we perfectible? Conflict among our various selves.

One of the factors limiting our ability to develop may be the internal struggle between the conflicting selves that comprise any one person.

D.H. Lawrence (1950:231) hinted at the existence of simultaneously valid different levels of self in the individual in his scathing attack on the belief that we can be perfected according to some model:

> **The Perfectibility of Man! Ah heaven, what a dreary theme!**
>
> **The perfectibility of the Ford car! The perfectibility of which man? I am many men. Which of them are you going to perfect? I am not a mechanical contrivance.**
>
> **Education! Which of the various me's do you propose to educate, and which do you propose to suppress?**

> Anyhow, I defy you. I defy you, oh society, to educate me or to suppress me, according to your dummy standards.
>
> The ideal man! And which is he, if you please? Benjamin Franklin or Abraham Lincoln? The ideal man! Roosevelt or Porfirio Diaz?
>
> There are other men in me, besides this patient ass who sits here in a tweed jacket. What am I doing, playing the patient ass in a tweed jacket? Who am I talking to? Who are you, at the other end of this patience?
>
> Who are you! How many selves have you? And which of these selves do you want to be?
>
> Is Yale College going to educate the self that is in the dark of you, or Harvard College?
>
> The ideal self! Oh, but I have a strange and fugitive self shut out and howling like a wolf or a coyote under the ideal windows. See his red eyes in the dark? This is the self who is coming into his own.
>
> The perfectibility of man, dear God! When every man as long as he remains alive is in himself a multitude of conflicting men. Which of these do you choose to perfect, at the expense of every other?

These various selves of which Lawrence speaks may be synonymous with the various levels of being that each of us comprises. We can envisage certain distinct levels of being, for instance: the biological animal being, which is subject to the drives and urges that beset other animals; the self that has recognised itself and which acts in accordance with the model of its own nature that it has constructed (Pastoll & Jaros, 1994) and the self that has perceived that others are aware of it, and which behaves mindfully of their opinions and tastes.

It is possible to think of situations in which the needs of these different selves differ, causing our behaviour to result from a compromise rather than from pursuing the gratification of any one perceived need to its logical conclusion. For example, consider the options open to a man who has just been struck

physically by a larger man. At one level he experiences a sheer animal reaction: fight or flight, with no regard to consequence. At another level, his conscious self intrudes to examine the immediate consequence of any likely action: "If I don't drop him with the first blow, the chances are his weight will provide the advantage, then I'm done for." At still another level, the social self produces a realisation of social consequence - "If I respond in a particular way, that will set up an image that others will have of me, and which will govern their future behaviour toward me."

If we always accede to the dictates of our social selves, we may never experience the satisfaction of "really living", namely functioning in accordance with the undeniable needs of our organism. Would this be in our best interests?

On the other hand, if we fail to superimpose the considerations that apply to our social selves, our behaviour might be indistinguishable from that of intelligent domestic animals.

Clearly, if we try to develop according to some model of perfectibility that does not take into account our different selves, we may repress or disadvantage some of those selves.

This consideration of our several selves may assist us in understanding the paradox of self-interest. A cynical view of human perfectibility will insist that self-interest alone is the basis of all human behaviour. Whereas this may be true, in the interest of which of our selves are we inclined to act? How far does our idea of self extend? Maslow (1971:312) described the phenomenon of the wider self:

> the distinction between self and not-self has broken down (or has been transcended). There is now less differentiation between the world and the person because he has incorporated into himself part of the world and defines himself thereby. He becomes an enlarged self, we could say. If justice or truth or lawfulness have now become so important to him that he identifies his self with them, then where are they? Inside his skin or outside his skin? This distinction comes close to being meaningless at this point because his self no longer has his skin as its boundary. The inner light now seems to be no different than the outer light.

> Certainly simple selfishness is transcended here and has to be defined at higher levels. For instance, we know that it is possible for a person to get more pleasure (selfish? unselfish?) out of food through having his child eat it than through eating it with his own mouth. His self has enlarged enough to include his child. Hurt his child and you hurt him. Clearly the self can no longer be identified with the biological entity which is supplied with blood from his heart along his blood vessels. The psychological self can obviously be bigger than its own body.

It may be that those who are aware only of a narrow self behave exclusively in the interests of that self, whereas those whose consciousness extends to a wider self are motivated to act in the interests of that perceived wider self.

Actions of this type may simultaneously serve the interests of other people and one's own interests. The wider self identified by an individual may extend beyond his or her family to include the rest of humankind and even the whole of the biosphere.

Maslow (1971:327) recognised that to an extent we may "accept as true the statement that `self interest is the basis of all human nature', in the sense that it is pre-potent. But it is not true in the sense of being a sufficient description of all human motives."

By "pre-potent" Maslow meant that serving the narrower self took precedence, but that the need to serve our wider selves, where they exist, was a factor in

motivation.

The notion of human perfectibility is thus complicated by the phenomenon of the wider self and the conflict between the various selves that comprise an individual.

The universal yearning towards the actualization of our human potentialities.

What can account for the massive and widespread effort throughout recent history to "educate" people? Surely, behind every effort to educate lies the notion that some sort of development is possible, desirable, and of benefit to those who undergo it. A notion like this could be kept alive only if significant numbers of people continued to find that they themselves have benefited from becoming educationally developed.

Notwithstanding all manner of shortcomings in the processes used to "educate", we must recognise that there is something attractive about the prospect of growth to every individual who has been sensitised to the outcomes of his or her previous personal growth.

According to Maslow (1971:25):

> **All the evidence that we have (mostly clinical evidence, but already some other kinds of research evidence) indicates that it is reasonably (sic) to assume in practically every human being, and certainly in almost every newborn baby, that there is an active will toward health, an impulse toward growth, or toward the actualization of human potentialities.**

Maslow developed this theme further. He postulated that each of us has a subliminal inborn connection with the blueprint for full humanness (a concept not to be confused with genetic perfection) and experiences a motivation to move towards it. Although we may not even be conscious of the concept of full humanness, we all experience certain motivations which would incline us to act in the interests of the widest possible "self". Maslow calls these "meta-motivations". (He described seventeen such meta-motivations, which included, for example, the motivations towards truth, goodness, beauty, unity, aliveness and uniqueness. The full list is reproduced in Appendix 0.1)

Being in touch with these meta-motivations and striving to fulfil them, characterise for Maslow the self-actualizing, fully human person. Especially noteworthy is Maslow's conviction (1971:326) that the same set of meta-motivations applies irrespective of cultural context:

> **Let me also make quite explicit the implication that metamotivation is species-wide, and is, therefore, supracultural, common-human, not created arbitrarily by culture. Since this is a point at which misunderstandings are fated to occur, let me say it so: The metaneeds seem to me to be instinctoid, that is, to have an appreciable hereditary, species-wide determination. But they are potentialities, rather than actualities. Culture is definitely and absolutely needed for their actualization; but also culture can fail to actualize them, and indeed this is just what most known cultures actually seem to do and to have done throughout history. Therefore, there is implied here a supracultural factor which can criticize any culture from outside and above that culture, namely, in terms of the degree to which it fosters or suppresses self-actualization, full humanness, and metamotivation. A culture can be synergic with human biological essence or it can be antagonistic to it, i.e. culture and biology are not in principle opposed to each other.**

Maslow's identification of the meta-motivations and his assertion that they are independent of cultural background must be seen alongside other evidence for the existence of a definite "human species-nature". This is the purpose of Chapter 3 which follows.

Summary of Chapter 2: The Idea of Being Educationally Well-developed.

The notion of an optimum state-of-being deserves serious attention. There is no boundary to demarcate entry to this state of being. All people develop to some extent towards it. There are some limits to people being able simultaneously to realise all of their potentials. These limits are mainly in the area of skills. Progress toward an ideal state of development need never come to a stop. An individual may always develop further. It is not helpful to view a description of the ideal state of being as a mould into which people may be pressed. There is support for the idea that models of educatedness will to an extent be subject to changing fashions, that different models will arise in different contexts. However, supporters of this idea have assumed that people's world-views (based on people's experiences of human nature) will be sufficiently different to result in distincly different models of educatedness. This assumption is not supported by the various authors quoted here who appear to have made the assumption, including Rogers (1982), The Carnegie Foundation (1977), Nash (1968) and Gunter (1977).

The process that enables any one of us to accord priority to different qualities (as being more or less worthy of inclusion in a model of educatedness) is probably one of trial and error, founded on an accumulated knowledge of human behaviour.

The notion of the "perfectibility" of a person is complicated by the need to consider the conflict among the needs of his or her various selves, and also by the phenomenon of the wider self. It has been postulated that concern for the wider self characterises the fully human person, and that each person experiences motivations to act in some ways in the interests of the wider self. Maslow has speculated that the pattern of such "meta-motivations" is finite and transcultural. This speculation gives rise to the need to consider evidence for the existence of a "human species-nature" that may be independent of culture. (While acknowledging that a culture is a vehicle for the development of an individual towards his or her potentials.) Such evidence is explored in Chapter 3.

CHAPTER 3

THE EVIDENCE FOR THE EXISTENCE OF A "UNIVERSAL" HUMAN SPECIES-NATURE WITH RESPECT TO EDUCATIONAL DEVELOPMENT

Claims for a fundamental pattern of humanness.

In Chapter 2 I recorded Maslow's assertion that all human beings, irrespective of culture, are susceptible to being influenced by the same set of preferred "metamotivations", namely motivations to behave in the interests of the widest possible self. Maslow's work implies that to behave in accordance with these metamotivations is to realise our species-nature.

A similar implication may be found in the work of Rogers (1983:266,267):

> **in *any* culture, given a climate of respect and freedom in which she is valued as a person, the mature individual would tend to choose and prefer these same value directions. This is a highly significant hypothesis which could be tested. It means that though the individual of whom I am speaking would not have a consistent or even a stable system of conceived values, the valuing process within her would lead to emerging value directions which would be constant across cultures and across time.**

Others have expressed the belief that there is a state of being which defines for us our "true" nature as human beings. Versfeld (1972:15) declared that there is "... a common vision of what it is to be a man ...". Spinoza, according to Fromm (1976:97) believed

> `that human nature is as characteristic for human beings as horse nature is for the horse; furthermore, that goodness or badness, success or failure, well-being or suffering, activity or passivity depend on the degree to which persons succeed in achieving the optimal realisation of their species-nature. The closer we are to arriving at the model of human nature, the greater are our freedom and well-being.'

What are the limitations of this comparison between the "nature" of an animal and human nature? Harris (1981:11) wrote:

> Other creatures are perfected for their purpose, whether to fly, swim, run, fight or hide; but their perfection is also an ultimate limitation. Man, that `forked radish' as Shakespeare called him, has two powers no others possess - the power to learn and the power to choose. That is why we are concerned with education and training, and the rest of the animal world is not. Other creatures have a nature; only man has a history. They can be only what they are; he can be nearly as high as the angels, or considerably lower than the apes. Given this power to learn, and this power to choose, the quest for excellence is a challenge as much as a problem, depending less upon fate or circumstance than upon man's own resources, his will, his skill and ultimately his wisdom.

Clearly, in speaking of a possible human species-nature, we cannot imply that there is a limited set of behaviours and response patterns that would fully define such a species-nature.

Harris (1981:11) pointed out that

> It is historical change, as distinct from the repetitive rhythm of biological process, that is peculiar to man and raises human life to a plane of its own.

This is to say, man learns about himself and is able to form an ever-progressing idea of what he is, which guides his subsequent behaviour beyond the confines of the "biological process".

In terms of the thinking of Maslow and Rogers, however, there are biologically related capacities and values which, although not fixedly determining human behaviour, outline a fundamental pattern upon which human behaviour is inclined to converge. This fundamental pattern is felt to underlie all human behaviour, including that which results from the process of historical and cultural imprinting.

The counter-argument of cultural determinism.

The existence of such an underlying "human species-nature" has been largely ignored in the present century by the proponents of cultural determinism, the doctrine that our values are determined wholly by the culture in which we are raised.

One such proponent was the Russian psychologist, L.S. Vygotsky, whose ideas have been employed in the literacy campaigns of Paolo Freire in Third World countries (Vygotsky 1978:131).

Vygotsky espoused a version of cultural determinism which was aligned with the views of Marx and Engels (Vygotsky 1978:7). Marx's theory of society (known as historical materialism) claimed that "historical changes in society and material life produced changes in `human nature' (consciousness and behaviour)." Engels, in turn, claimed that man's labour and the use of tools, through being the means whereby he was able to change nature, were also the means by which he became transformed.

The editors of Vygotsky (1978) have pointed out the connection between Vygotsky's and Marx' and Engels' views of cultural determinism: (p7):

> Vygotsky ... extended this concept of mediation in human - environment interaction to the use of signs as well as tools ... (he) believed that the internalization of culturally produced sign systems brings about behavioural transformations and forms the bridge between early and later forms of individual development. Thus for Vygotsky, in the tradition of Marx and Engels, the mechanism of individual developmental change is rooted in society and culture.

In Vygotsky's own words (1978:57):

> The internalization of socially rooted and historically developed activities is the distinguishing feature of human psychology, the basis of the qualitative leap from animal to human psychology.

This statement I believe to be at best only partially defensible. I would not contest the idea that our cultural inheritance influences what we do in life as well as the mental framework in terms of which we perceive reality. Our experience of acting out both the physical and mental aspects of our cultural inheritance does indeed help to inform our sense-of-self. I shall argue, however, that such experience is not the sole determinant of our selves.

I have suggested elsewhere (Pastoll & Jaros, 1994) that our sense-of-self is developed through attempting to confirm our hypotheses about the bounds of our own capacities. The ability to enact such a process arises from our distinctly human construction, and may possibly be a more convincing point of distinction between human and animal psychology than that mentioned by Vygotsky. Such an ability would be exercised irrespective of the particular culture in which we grow up.

Vygotsky appears not to have discussed such an essential ability, and to have supposed that the behavioral development of a person is explained entirely by that person's adoption of an enculturated symbol-framework.

Cultural determinism, however, according to Maslow (1971:321)

> **is still the official, orthodox doctrine of many or most of the sociologists and anthropologists. This doctrine not only denies intrinsic higher motivations, but comes perilously close sometimes to denying `human nature' itself.**

It is not difficult to see why cultural determinism has attracted a following. Marx sought to explain undesirable social developments and justifiably linked them to the habituated practices of a society that enacted a particular outlook.

The Marxist observer, as a result, is quick to classify people as <u>different</u> on account of the differences in their cultural backgrounds. A more accurate view would be that despite the observable differences, people are actually more alike than they are unalike. One who has expressed such a view is Bruce Chatwin (1987:213) who travelled widely and reflected thus on the human condition:

> **Men are products of their situation, and learning conditions everything they will ever say or think or do. Children are traumatised by events in their childhood: nations by crises in their history. But could this `conditioning' mean there are no <u>absolute</u> standards which transcend historical memories? No `rights' or `wrongs' regardless of race or creed?**
>
> **Has the `gift of tongues' somehow done away with instinct? Is Man, in short, the proverbial `blank slate' of the behaviourists - infinitely malleable and adaptive?**
>
> **If so, then all the Great Teachers have been spouting hot air.**

Chatwin does not elaborate on the common factor among the messages of the "Great Teachers". He implies, however, that the Great Teachers have taught us to respect the intuitive essence of human nature, and to take our direction in life from living in accordance with our instinctive or natural species-nature, the better to exist in harmony with one another. One source that <u>does</u> explore the commonality among the teachings of the great religious leaders is Overstreet

(1959), and his conclusion is identical with Chatwin's.

The importance of a human species-nature.

If there is such a thing as a human species-nature, of what importance is it? Lauer (1981:84,86) wrote:

> **Without knowledge of what man is and how he fulfills his nature no humanising of society is possible.**
>
> ...
>
> **The humanising of society can only begin when the members of the rising generations are brought up through their education to be true human beings.**

Getting to understand and appreciate the human species-nature would appear to be a vital component of an individual's educational development, with the potential to restore stability to the individual's quest to find meaning in life.

Maslow (1971:321,322) described the confusion of doctrinarial red herrings that obscure the young person's search for meaning: Orthodox science and psychology, he asserted, offer no security. Freudians would have us believe that all higher human values are nothing but camouflaged versions of the "deep, dark and dirty". Cultural determinism and materialist economics deny or ignore any higher values or needs. Consequently:

> **How could young people not be disappointed and disillusioned? What else could be the result of *getting* all the material and animal gratifications and then *not being happy*, as they were led to expect, not only by the theorists, but also by the conventional wisdom of parents and teachers, and the insistent gray lies of the advertisers?**

> What happens then to the `eternal verities'? to the ultimate truths? Most sections of the society agree in handing them over to the churches and to dogmatic, institutionalized, conventionalized religious organizations. But this is also a denial of high human nature! It says in effect that the youngster who is looking for something will definitely *not* find it in human nature itself. He must look for ultimates to a non-human, non-natural source, a source which is definitely mistrusted or rejected altogether by many intelligent young people today.

The "doctrinarial red herrings" are lent power by some people's acceptance of false interpretations of human nature, some of which are described by Fromm (1976:102,103):

> In contemporary society the having mode of existing is assumed to be rooted in human nature and, hence, virtually unchangeable. The same idea is expressed in the dogma that people are basically lazy, passive by nature, and that they do not want to work or to do anything else, unless they are driven by the incentive of material gain ... or hunger ... or the fear of punishment. This dogma is doubted by hardly anybody, and it determines our methods of education and of work. But it is little more than an expression of the wish to prove the value of our social arrangements by imputing to them that they follow the needs of human nature. To the members of many different societies of both past and present, the concept of innate human selfishness and laziness would appear as fantastic as the reverse sounds to us.

and by Bloom (1987:255):

> If, for example, one sees only gain as a motive in men's actions, then it is easy to explain them. One simply abstracts from what is really there. After a while one notices nothing other than the postulated motives. To the extent that men begin to believe in the theory, they no longer believe that there are other motives in themselves. And when social policy is based on such a theory, finally one succeeds in producing men who fit the theory. When this is occurring or has occurred, what is most needed is the capacity to recover the original nature of man and his motives, to see what does not fit the theory.

The pre-potence of our "lower" nature.

Why do human beings so easily discredit any evidence that man has a "higher" nature? Maslow (1971:326,7) has suggested that it is because our "lower" natures are prepotent:

> The so-called spiritual (or transcendent, or axiological) life is clearly rooted in the biological nature of the species. It is a kind of `higher' animality whose precondition is a healthy `lower' animality, i.e., they are hierarchically integrated (rather than mutually exclusive). But this higher, spiritual `animality' is so timid and weak, and so easily lost, is so easily crushed by stronger cultural forces, that it can become widely actualized *only* in a culture which approves of human nature, and therefore actively fosters its fullest growth.
>
> ...
>
> Yet these higher ideals and values are far from being mere epiphenomena of the lower values. They seem rather to have the same quality of biological and psychological reality even though differing in strength, urgency, or priority. In any hierarchy of prepotency, as in the nervous system, or as in a pecking order, the higher and the lower are equally `real' and equally human.

I have presented here a case for the existence of a "higher" human species-

nature, the exercising of which is thought to be advantageous to the individual and to his or her links with others. This species-nature is postulated to be as much a part of us as are the needs and drives which define our "lower" nature, but to be less determinative in the sense that maintaining life takes precedence over refining life.

The implications of a human species-nature for educational development.

The existence of such a model has significant implications for the educational development of persons. According to Maslow (1971:79):

> **if you can accept this instead of the *tabula rasa* model, the person as pure clay which is to be molded or reinforced into any predesigned shape that the arbitrary controller wants, then you must also accept the model of therapy as uncovering, unleashing, rather than the model of therapy as molding, creating and shaping. And this would be true also for education. The basic models generated by these two different conceptions of human nature would be different - teaching, learning, everything.**

Could the attainment of one's higher species-nature be synonymous with reaching (or regaining) the "state of blessedness" which Cicero (according to Clarke, 1971:85;86) felt represented the condition of man when he lived "with nature as his guide"? If that "state of blessedness" were a phenomenon that belonged to the epoch before the development of reason, then it would be pointless for us to want to reinstate it. We have long passed the point of no return. For a higher species-nature to be currently plausible, it must fit in with the present level of evolution of human beings. Such a species-nature would also not be fixed, but should be conceived as evolving, for, as Scheffler (1985:43) has pointed out, we need to view species and their nature as non-enduring:

> The whole notion of species as fixed has been supplanted, through the rise of evolutionary theory, by the notion of species as alterable; the idea of a permanent nature with an enduring essence has simply been surrendered.

The task of the present, therefore, is to investigate the essence of the (evolving) human species-nature, and the way in which consciously educative processes might assist learners to realise it.

Summary of Chapter 3: The evidence for the existence of a universal human species-nature with respect to educational development.

Many writers have expressed the belief that there exists a state of being which represents for us our "true" nature as human beings.

This species-nature is not defined by any limited set of behaviours and response-patterns, yet it is thought to outline a fundamental pattern upon which human behaviour (irrespective of culture) is inclined to converge, provided that the individual's (prepotent) lower needs are satisfied, and the process of action, feedback and reflection by the individual is unimpeded.

I argued that the doctrine of cultural determinism, by ignoring the human species-nature, has inadequately sought to explain behaviour in terms of the individual's adoption of an enculturated symbol-framework.

I postulated that a vital component of an individual's own educational development would be the gaining of insight into the general human species-nature.

Certain writers have pointed out that negative interpretations of human nature (namely that we are basically lazy, passive, and driven only by basic urges) are an expression of the wish to prove the value of our social arrangements by implying that those arrangements have arisen in response to the negative characteristics ascribed to human nature.

I pointed out the necessity of gaining insight into the universal human species-nature in order to determine ways in which education might be designed to assist individuals to approach it.

CHAPTER 4

THE AIMS OF EDUCATIONAL DEVELOPMENT FOR INDIVIDUALS

A young person might embark on an "education" for many apparently practical reasons. He or she might even anticipate that personal growth of some kind would ensue. But a novice could not be expected to appreciate the full range of developmental outcomes that are possible, for the simple reason that the nature of certain types of personal growth can only become understood once those types of growth have been experienced.

Individuals with hindsight have described a considerable number of developmental outcomes which they have found to be valuable. Such outcomes are often expressed as "aims" of education.

My analysis of a number of sources has yielded fifteen overarching aims of education for individuals. These aims deal with the ways in which becoming "educated" is thought to benefit the individual. (The aims of education for society are discussed separately in Chapter 6.)

The treatment of these aims in the present chapter is quite independent of any systematic analysis of the influence of particular educational philosophies. Such an analysis is made in Chapter 7.

This list of aims does not include the apparently obvious aim TO SURVIVE, for two reasons; namely that survival must be presumed in order for development to

occur at all, and that certain survival skills would be acquired informally, out of necessity, without any deliberate attempt to impart them.

The aims listed here may not all be equally important. Some of them are clearly interrelated, while others can contradict each other. In this chapter, some of the background to each of these aims will be explored.

To become happier

T.S. Eliot (in Nash 1968:402) discussed this aim:

> **... the purpose of education has been defined as making people happier. The assumption that it *does* make people happier needs to be considered separately. That the educated person is happier than the uneducated is by no means self-evident.**

Eliot examined ways in which an education may lead to discontent. In his view, if we don't have an education, we might be discontented for either of two reasons:

i We could be frustrated because we have "ambitions to excel in occupations for which (we) are not qualified"; or

ii We may feel unfulfilled "simply because (we) have been given to understand that more education would have made (us) happier".

On the other hand, those who do obtain an education may rise "above the level of those whose social habits and tastes (they have) inherited", and experience a consequent existential discomfort. Also, increased insight calls forth in us a commensurate increase in responsibility, which may prove to be a burden.

Clearly, going through a process of education carries no guarantee of enhancing one's subsequent happiness, if one views happiness as a commodity.

It may be questioned, however, whether it is meaningful to regard happiness as something one can acquire, like property. Happiness is rather a state of enjoyment of existence that comes from doing certain things (provided, of course, that one is relatively free from distress or disease.)

Aristotle recognised this: one of his aims of education was, according to Patterson (1973:34):

> **to cultivate the disposition that will lead people to be ready, able, and willing to engage in the excellent activities that constitute or which lead to happiness**

Therefore an "education" should not be expected to provide "happiness", but rather to enhance the potential of learners to provide their own happiness through the things they do and the way they live.

To develop traits of intellect and character

By engaging in formal education or, for that matter, through exercising any given set of behaviours, one cannot avoid developing certain traits of intellect and character. Only experience will reveal, however, whether certain traits are more to be desired than others.

Many writers note the distinction between the material content one learns and the habits of mind one acquires from the engagement with that material.

Bowen (1977:64,65), for example, said:

> Everyone knows that the halflife of memorized details from academic learning is short unless the information is used frequently. What we do not know, and should investigate, is the residue left over from academic learning when the details have been lost. The residue may take the form of verbal facility, broad general principles, ways of looking at the world, and improvement in the ability to learn, instead of retained knowledge and information. But there is little satisfactory documentation of the learning that people actually carry over from college into later life.

The recognition of the distinction between material content and habits goes back millennia. Nash (1968:60) described how Isocrates was

> primarily interested in the *moral* consequences of education. He believed that linguistic and intellectual study would bring about a transformation in character and conduct. He had faith in the power of knowledge to reform morals. This belief became one of the great subsequent justifications of scholarship.

The same belief is encountered repeatedly in educational writings of subsequent periods. In the long run, on account of the dissipation of factual knowledge, changes in character may be all that really remain. In any event, some writers regard the acquisition of character as more indicative of educational development than is extent of knowledge. This was the view, for example, of Butler (1915:102,103):

> (The educational process) will have produced certain traits of intellect and of character which find expression in ways open to the observation of all men, and it is toward these traits or habits, not toward external and substantial acquisition or accomplishment, that one must turn to find the true and sure evidences of an education ...

The valuing of the development of habits of mind persists in present-day

thinking.

Mayhew (1981:105) for example, insisted that "higher" educational aims have

> ... something to do with "mental skills, experiences, and competencies," with learning methods of inquiry, with becoming active participants in an intellectual world

and Vilakazi (1987b:1) spoke of the

> ... liberation of the human personality for all-round total development of human capacities ...

Which traits of intellect and disposition deserve to be valued? In deciding this there is a fine line between wise prescription and arbitrary indoctrination.

Bowen (1977:8) gave one definition of education as "bringing about desired change in the cognitive and affective traits and characteristics of human beings ...", which begged the question: who is to determine what counts as desirable?

Bowen (1977:432) went on to state that, although the objective of education was to modify the traits and behaviour patterns of individual human beings,

> this is not to imply that higher education tries to fit every student into the same mold. Far from it. It is rather thought of as a source of opportunities to which individual students will respond in different ways according to their talents, interests, and aspirations. College is intended to give its students a chance to work out their destiny in an environment that encourages certain ranges of outcomes, rather than specific preprogrammed outcomes.

Here was a distinct implication that certain ranges of outcomes are to be preferred, even though Bowen was not specific about which ones should receive preference.

Other writers have been more explicit. For example, according to Elias & Merriam (1980:15) St. Augustine believed that

> **the ultimate aim of education was to prepare man for life after death through an understanding and practice of the Christian virtues of faith, hope, charity, and humility. This aim could be advanced through the development of the intellect in classical learning.**

Heath (1977:347) also spoke out in favour of developing particular traits of character:

> **Contemporary faculty are fearful to assert that there are any values for which the academy stands and which are indispensable to a youth's ability to adapt to his future. I suggest that if we educate for maturing, and hence adaptability as my data show, we increase the *potential* of a student to live a more moral life. To enhance his ability to symbolize is to increase his potential to be honest; to further his allocentricism is to increase his potential for compassion; to further his integration is to encourage integrity; increasing stabilization nurtures commitment and steadfastness; and increasing autonomy may further courage. The values of honesty, compassion, integrity, steadfastness, and courage are intrinsic, I would assert, to the intellectual quest. They are values that all great religious cultures have valued. They are potential value consequences of educating for maturity.**

By naming what he found valuable, Heath stood out as counter to the prevailing mood of relativism among academics that has been criticised also by Bloom (1987).

Clearly, if the development of traits of character and intellect as a result of

"educational" processes is unavoidable, it behoves us to seek clarity about which traits ought to be developed.

To achieve a state of inner being that is intrinsically satisfying

Many of the traits of intellect and character referred to in the discussion of the preceding aim pertain to qualities that affect a person's outward behaviour in the social and physical world.

Refining one's outward behaviour may lead to certain satisfactions. What, though, of the satisfaction that may be derived from the inner life?

The Renaissance scholar, Montaigne, is quoted in Elias & Merriam (1980:112) as having said that a youth should see learning

> **`not so much for external advantages as for his own good, to enrich and furnish himself within ...'**

Comenius (1938:19) gave the reason for learning as

> **`... not for the sake of learning, but for the sake of knowing; and yet to know not for the sake of knowing but for the sake of exercising themselves in action, and finally to exercise themselves not only for the sake of exercise, but in order to attain the goal of all activities, which is rest and happiness.'**

There is a certain sympathy here with Socrates' belief (Clarke, 1971:59) that the most important thing in life was "to care for the soul and make it as good as possible." In this context I would interpret the word "good" to mean consistently acceptable to self-examination. This would be in keeping with

Socrates' consistent drive to question, to get to the heart of any matter without self-deception. A "good" soul is not one window-dressed for outer display - it is one which can live with itself.

Striving toward a satisfying inner life seems to have become important to increasing numbers of people in recent times.

Ferguson (1980:60) has given evidence that people are beginning to want experiences that "feel true to them on the inside", having obtained relatively little satisfaction from mankind's preoccupation with learning about the outer world. She described this trend as portending a shift in human consciousness as significant as the one from the Middle Ages to the Renaissance. One indication of this shift is the fact that large numbers of people in the Western world are currently exploring Eastern mystic disciplines, which offer a "way in" to an ideal state of inner being.

The quest for inner contentment through one's state of being is not the exclusive preserve of exotic sects, however.

The poet Browning, for instance (in Butler, 1915:69) gave us this insight:

> **Truth is within ourselves; it takes no rise**
> **From outward things, whate'er you may believe.**
> **There is an inmost centre in us all,**
> **Where truth abides in fulness; and around,**
> **Wall upon wall, the gross flesh hems it in,**
> **This perfect, clear perception ...**
> **... And, to know,**
> **Rather consists in opening out a way**
> **Whence the imprisoned splendor may escape,**
> **Than in effecting entry for a light**
> **Supposed to be without.**

St Augustine (quoted in Nash, 1968:90) argued that the greatest good must

reside within us and cannot lie outside of ourselves. Whatever is our greatest good

> must be something which cannot be lost against the will. For no one can feel confident regarding a good which he knows can be taken from him although he wishes to keep and cherish it. But if a man feels no confidence regarding the good which he enjoys, how can he be happy while in such fear of losing it?

Another Western example of the recognition of the importance of the inner state of being is the book "To Have or To Be?" by Erich Fromm (1976).

Our very preoccupation with approaching a more satisfying state-of-being is an indication that we do not clearly perceive what the ideal might be. Yet we yearn for completion, and as Bloom (1987:63) pointed out, our education should equip us to seek it.

To self-actualize

Maslow (1971:169) defined "to self-actualize" as "to become the best that one is able to become", in the sense of reaching all one's potentials as a human being.

Many writers have stated that progress toward self-actualization (or its equivalent) is an important purpose of becoming educated.

For example, Patterson (1973:44) described a major principle inherited from earlier educators in the humanist tradition:

> `... the purpose of education is to develop the potentials - all the potentials - of man as a whole... '

Maslow (1971:53) reminded us that Lawrence Kubie made the point that

> **`one, ultimate goal of education is to help the person become a human being, as fully human as he can possibly be.'**

What characterises the self-actualized person? Maslow (1971:192,193) believed that the self-actualized person is in a state of good psychological health; has his basic needs satisfied; is busily constructive; is capable; and seems to do what he does for the sake of ultimate, final values, namely for the sake of principles which seem intrinsically worthwhile, principles such as fairness, beauty and truth.

This list of characteristics was expanded by Maslow (1971:346,347):

> **The empirical fact is that self-actualizing people, our best experiencers, are also our most compassionate, our great improvers and reformers of society, our most *effective* fighters against injustice, inequality, slavery, cruelty, exploitation (and also our best fighters *for* excellence, effectiveness, competence). And it also becomes clearer and clearer that the best "helpers" are the most fully human persons. What I may call the Bodhisattvic path is an *integration* of self-improvement and social zeal, i.e. the best way to become a better "helper" is to become a better person. But one necessary aspect of becoming a better person is *via* helping other people. So one must and can do both simultaneously.**

Maslow (1971:288) made a clear call for

> **education for human goodness rather than for higher IQs or greater expertness at some atomistic job**

A similar call was made by Vilakazi (1987b:2):

> The true aim of education is not to make more drivers, more engineers, more doctors, more teachers, and more bombers. No, the true aim of education is to make better human beings.

Elias & Merriam (1980:121) expressed the view that:

> In becoming a better person, individuals contribute to the betterment of humanity.

From the evidence above we may deduce that "self-actualizing" does not mean merely deriving maximum satisfaction from one's own freedom to function at full stretch. It goes beyond that, and may possibly be associated with the expansion of a narrow "self" into a wider "self".

To become more like God

Comenius (according to Nash, 1968:203) felt that one of the aims of seeking to become educated was

> to become more like the God in whose image he is made - omniscient and universally compassionate.

The generalisability of a declaration like this depends very much on the image of God held by the declarer. What insight does he or she have into the nature of God or into the extent to which Man is capable of taking on God-like characteristics?

Would any further analysis of the present aim be obstructed by the possible existence of a multitude of potentially conflicting conceptions of God or God-likeness? Probably not, since one may observe a great deal of consensus in

various accounts of what it means to be God-like.

My impression is that all such accounts have as their basis the highest state of humanness imaginable by the given observer. This impression is lent force by the observation of Maslow (1971:274,275):

> **Transcendence also means to become divine or godlike, to go beyond the merely human. But one must be careful here not to make anything extrahuman or supernatural out of this kind of statement. I am thinking of using the word "metahuman" ... in order to stress that this becoming very high or divine or godlike is part of human nature even though it is not often seen in fact. It is still a potentiality of human nature.**

Maslow proposed a theoretical structure of ultimate values (the "Being-values", or "B-values") which define for us this "metahuman" condition. (Reproduced in Appendix 0.1). He said of this structure (1971:339)

> *Many of the ultimate religious functions are fulfilled by this theoretical structure.*
>
> **From the point of view of the eternal and absolute that mankind has always sought, it may be that the B-Values could also, to some extent, serve this purpose. They are *per se*, in their own right, not dependent upon human vagaries for their existence. They are perceived, not invented. They are transhuman and transindividual. They exist beyond the life of the individual. They can be conceived to be a kind of perfection. They could conceivably satisfy the human longing for certainty.**
>
> **And yet they are also human in a specifiable sense. They are not only his, but him as well. They command adoration, reverence, celebration, sacrifice. They are worth living for and dying for.**

There is evidently some overlap between the notions of self-actualization and becoming more godlike in the sense that Maslow described.

Maslow (1971:316) referred to the Being-values variously as the "highest" values; values connected with the spiritual life; and as the highest aspirations of mankind. However, he insisted that, as such, they are not mystical: they are in the world of nature and are therefore "proper subjects for scientific study and research".

To understand and approach "The Good Life"

It has always been a preoccupation of thinkers to try to define "the good life", in the sense of "the life that is good for humans", and to explore what conditions should be provided to enable people to live to the best advantage of their true natures.

To understand what is good for us is a prerequisite for taking any steps to achieve a contented life. This is so self-evident that it must be taken as an axiomatic purpose for educating. Hutchins (1953:72) stated unequivocally:

> **The prime object of education is to know what is good for man. It is to know the goods in their order. There is a hierarchy of values. The task of education is to help us understand it, establish it, and live by it.**

The drive to learn is fuelled by the desire, which, according to Bloom (1987:41):

> **animates and makes interesting every serious student - `I want to know what is good for me, what will make me happy'.**

Davey (1984:25,26) pointed out that no man can tell another how to live his life - presumably one of the aims of education is thus to gain insight into how one

should live one's own life - the sort of life that, in the words of Butler (1915:19) might be "really worth living."

Since the times of the Greeks (at least) people have wondered what "the good life" might entail. Harris (1981:7) said that, in the view of both Aristotle and Plato, only the person who had "developed his excellences (`arete') to the fullest capacity is capable of leading or enjoying the good life to the fullest."

Such an argument might appear to be evasively circular, were we not to understand something of the relationship between process and outcome in human endeavours. Attaining the "good life" cannot be the outcome of a finite endeavour - it can only be experienced in the process of the endeavour.

One conducts oneself in certain ways, and reflects upon the experience. This may have the effect of changing what one does as well as changing what one values. Trial, error and personal development lead us to ever greater clarity of what kind of life is worth living.

Yet, certainty about what is best for us remains elusive.

Huxley (in Nash, 1968:276) pointed out that

> **Our will always seeks our own good, but we do not always perceive what it is.**

This view is corroborated by Fletcher's interpretation (1978:20):

> Conceptions of the good life guide what people do with their lives, and often they are severely limiting. Even when the conception has been attained, people often are unable to determine whether it is a good conception. If they do find it inadequate, they have trouble generating alternatives. Conceptions of the good life also determine much of what education deals with. Our present conceptions of the good life - getting a job, making money, and accumulating possessions - are intimately related to the instrumental skills and narrow notions of career education that are widely found in education.

West (1980:5) reflected on the tendency to lose sight of what was formerly valued:

> We find that the classical conception that the utmost aim of life is found in the perfection and exercise of the human faculties has been replaced by the distinctly modern doctrine of life as the endless pursuit of ends that are always means for the pursuit of further ends.

Why has this changeabout occurred?

No doubt many historical, economic and social processes have helped to divert our attention from what was formerly seen as important. But have they replaced our earlier conceptions of what is good with anything convincing? For the greater part of humanity, the answer is probably no. For the majority of American students, according to Bloom (1987:34) the answer is definitely no, a conclusion which he attributed to the fashionability of relativism.

There can be no doubt that the quest for finding out "the goods, in their order" is one of the valid aims of seeking an education.

To make better choices

Ideas and influences press upon us from all quarters. A characteristic of our times is the vast range of choice open to the individual - what to do, or to be, where to go, what to consume, what to believe, which causes to support or oppose.

Education, according to The Carnegie Foundation (1977:5) ought to help people "survey the alternatives and learn how to make choices among them."

Maslow (1971:178,179) emphasised the importance of learning to choose:

> **Education is learning to grow, learning what to grow toward, learning what is good and bad, learning what is desirable and undesirable, learning what to choose and what not to choose.**

The need to be able to make sound choices is even greater once we can read, making literacy, as Brogan (1962:18) recorded:

> **a two-edged weapon. The boy who followed the plough might be able to read the Bible, but he was also able to read the scurvy and corrupting works of subversive Radical pamphleteers.**

For this problem Hutchins 1953:11) felt that there was only one solution:

> **Since we cannot hope to insulate our young people from access to the false doctrines in the world, the thing to do is to train them so that they can see the falsity in them. This means helping them learn to think for themselves.**

There can be little argument that learning to think for oneself in order to make

better choices is a valuable aim of education. There should be equally little dispute that the practice of a tradition of free inquiry is a necessary condition for learning to think for oneself.

This provides us with a situation in which the outcome and the process are one and the same thing. Free inquiry, and nothing less, can enable us to learn to make the right choices.

To increase one's power to do, to imagine and to act

Butler (1915:113) named as evidence of an education the "power to do".

> **The time has long since gone by, if it ever was, when contemplation pure and simple, withdrawal from the world and its activities, or intelligent incompetence was a defensible ideal of education. To-day the truly educated man must be, in some sense, efficient. With brain, tongue, or hand he must be able to express his knowledge, and so leave the world other than he found it.**

One may read into Butler's statement the valuing of capabilities that are more than merely "useful", namely those that embolden us to find and carry out the right things to do, to improve the world, if that be possible.

At the root of one's power to do is the need for an imagination for what ought and might be done. By paying attention to the accomplishments of other human beings, we broaden our imagination for what is possible. Every accomplishment that we become aware of, whether in art, craft, warfare, technology or fantasy, expands our horizon of what is possible. Every time we come to understand the outcomes of such accomplishments, we are the better equipped to judge which accomplishments are desirable. One measure of educational development must therefore be the possession of an imagination

which has been stretched to encompass many possibilities, and tempered with an awareness of consequences.

To have more command over the social pressures which influence one's life

The various types of force which restrict us in our development as individuals are predominantly social. Given mankind's problem-solving propensity, physical barriers to development are relatively easily overcome. We have learned to fly, fight disease and flash electronic messages across the world. In this area of freedom, "the sky is the limit". Yet at the same time we are trapped in a veritable web of social entanglements: vested interests, the inertia of convention, the persistence of the ideologies and attitudes of those around us.

One example of a restrictive social force was described by Smith (1988:185) as being:

> **the resignation and defeatism that prevents those at the bottom of a class society from fully believing in themselves or their children's chances.**

It has often been mentioned (for example, by the De Lange Commission Report, 1981:8) that people need to be able to orient themselves in a changing world. The greater part of the change implied by such statements is social change.

Social change entails the evolution not only of different ways of doing things (like new political arrangements) but of fundamentally different ways of thinking of ourselves, as a result of finding that we can adapt to new patterns of behaviour.

In the face of the pressures of social change, people need to be in touch with what is enduring for them - what they are prepared to have change, where they will draw their lines, and why. They need to know their rights, abilities and duties as constructive citizens. They need social skills, such as assertiveness. It might even be true that people need such skills more than they have ever needed them before.

It should therefore hardly be contestable that one of the signs of educational development is to have relatively more ability to deal with the social forces that work to influence one's life.

To be free to give direction to one's own life

What dignity attends a life defined by outside forces, or one bound to the rail of needless habit?

Various observers have pointed to the ways in which we are not free - and have given evidence that true freedom has less to do with the removal of external restraints than the overcoming of internal ones.

In all our outward actions, our first obstacle is ourselves. We need to come to understand and to remedy our own failings which prevent us from conducting ourselves with maximum freedom. Among such restrictive failings are fear, prejudice, dependency, insecurity.

Rudolf Steiner (1954:201), founder of the Waldorf School movement, said "The great aim (of education) is to bring up free human beings who know how to direct their own lives."

In the context of modern schooling, Goodlad (1980:56) wrote

> Schools which do not produce self-directed citizens have failed both society and the individual. Adults unable to regulate and guide their own conduct are a liability to society and themselves.

Carl Rogers (1951:169) included the same requirement in his definition of the fully functioning person: Such persons, among other attributes,

> ... are able to take self-initiated action and to be responsible for those actions; (and) are capable of intelligent choice and self-direction

Gelb (1981:131), in describing the underlying principle of the Alexander Technique, said

> Dewey and Alexander both believed that education should be devoted to the development of individual responsibility and freedom from mindless habit. They both realized that the demands of modern life could not be met by children with a command merely of facts but rather by individuals educated to command themselves.

Maxine Greene (1988:118) believed that self-directedness is a prime requirement for educational development.

> (to be autonomous) is to be self-directed and responsible; it is to be capable of acting in accord with internalized norms and principles, it is to be insightful enough to know and understand one's impulses, one's motives, and the influences of one's past.

Greene (1988:118) also pointed out that autonomy is the highest state of personal development in the schemes of development devised by both Piaget and Kohlberg.

All of the above-mentioned writers have included in their concept of self-directedness or autonomy a feature which goes beyond just being inwardly unhindered in one's impulses, namely a propensity freely to choose the "right" course of action - the moral, the socially constructive, the benevolent.

According to Greene (1988:118) Piaget saw autonomy as resulting from the experience of mutual reciprocity and regard, and Kohlberg concluded that at a high-enough stage of cognitive development people become

> **'autonomous enough to guide their choices by universalizable principles of justice and benevolence.'**

Greene pointed out further (1988:120) that the path to autonomy is more than just an "increasingly complete grasp of abstract principles". It requires an acute awareness of "lived experience," and therefore presumably cannot be sought through formal schooling alone.

These various sources leave no doubt that one of the meaningful characteristics of the well-developed person is a profound quality of self-directedness.

To improve one's links with other people

"No man is an island" ... By our very natures, we depend on other people, not only for economic stability, but for our psychological development. Even our achievements are only meaningful to the extent that they touch the lives of others. Our interconnectedness and interdependence with other people is part of what makes us human.

Vilakazi (1987a:5) wrote:

> We become human through establishing meaningful links and contacts with other human beings; and extending and multiplying these links and contacts more and more, until we are full, worldly personalities of world-wide humanity, at home with any human group, and no stranger in any human land. Any restriction of my contacts with other human beings `diminishes me', as the poet suggested.

What are the prerequisites for us to develop such links? Overstreet (1959:265,266) described the necessary stages in our psychological maturing:

> If we were to go freshly at the task of describing the religious way of life, we would now have to start with the concept of man's growth from infancy into adulthood; from immaturity into maturity; from egocentricity into a socio-centered linkage with his world. We would have to think of the individual as moving toward a wholeness of linkages still impossible to the child and adolescent and not achieved even by most adults. We would, in short, have to think of the *movement toward wholeness of linkages* as the essential thing to care about. Is this child moving *toward* such wholeness or *away from* it? Is he increasing his knowledge, responsibility, affection, and awareness of the wide interrelationships that make all men one in destiny? Or is he sunk in apathetic ignorance, growing in hatred more than in love, withdrawing from social responsibilities rather than taking them on with competent gladness? Is this adolescent, this adult, moving toward wholeness of linkages?

The need for developing connectedness with others is a theme encountered in several sources.

Rogers (1951:170), for example, described as one quality of the fully functioning person "the ability to co-operate effectively with others", and Buber (1965) said:

> Genuine education of character is genuine eduction for community.

The need for developing constructive interpersonal linkages has even been articulated in connection with formal engineering instruction (Pudlowski and Rochford, 1992:13).

There is thus ample evidence that an enhanced ability to make meaningful connections with others is a widely valued outcome of educational development.

To elevate oneself above the pressure of material interests/reality

Someone coined the expression "the life of the mind" to describe that inner world unique to each of us, that builds upon imagination and experience to make more of existence than the senses alone can supply.

Butler (1915:63,64) quoted Froude (1872):

> **'(education elevates man) above the pressure of material interests. it makes him superior to the pleasures and pains of a world which is but his temporary home, in filling his mind with higher subjects than the occupations of life would themselves provide him with.'**

It may be that the life of the mind enables us to cope with the mundanity of our physical existence. This could happen in two different ways. Firstly, the imagination could heighten and "colour" our perception of reality, making it more palatable. Secondly, the imagination could take beyond perceptible "reality" our efforts to understand the nature of our existence.

Whatever the content of this inner world, it is hard to imagine anyone wishing to relinquish the opportunity to feed it, which we do mainly by gathering vicarious experience through reading and attending to other media of

expression.

In this connection Harris (1981:18) described the purpose of the arts:

> to enrich our imaginative life, to sound depths within us not reached by other means, to offer solace and reflection and insight into the meaning and pattern of our lives, to refresh our spirits and to take us out of petty egos into a realm other creatures cannot realize.

If we appreciate Harris's description, we would agree that to develop a life of the mind is both a consequence of becoming developed, and a reason for seeking more development.

To make a living

We are often reminded of the necessity, as Brogan (1962:55) put it, to "make our economic base secure" before we can afford the luxury of whatever other aims we wish to pin upon education.

The trend of associating an "education" with a career preparation has placed severe demands upon formal educational establishments, in many cases turning them into organizations very different from what they were designed to be.

But even although much formal schooling purports to provide vocational preparation, it suffers perennial criticism about its ability to do so.

For example, Bird (1975:103) asserted that colleges do not prepare students to do anything, and most graduates perform jobs not directly related to their

majors.

> Even professional schools, often spared the wrath of philistines, fail to prepare students adequately to perform particular tasks: 'The plain fact is that what doctors, nurses, lawyers, journalists, social workers, broadcasters, librarians, and executives do all day long isn't taught in classrooms'.

One inescapable limitation on vocational schools is the rapid and continuing change in the nature of work. This was recognised more than fifty years ago: Ratner (in the Foreword to Dewey, 1941) said

> When society moved from century to century substantially unchanged, there was some practical sense to the idea of education as transmission. You can "prepare for life" if the "life" will be there after the period of preparation is over. Whether education *should* ever be of this kind is another question, since such education is one way of ensuring social and cultural stagnation.

Institutions that train people for work run the risk of perpetuating technological, if not social and cultural, stagnation.

While acknowledging the popular demand for vocational preparation,a large number of commentators on education have warned that, by itself, this is not enough. For example, in discussing various aims of education, Gunter (1978:116), dealt with

> *The realist's ideal of knowledge and skill "to make a living", i.e., for the sake of successful existence in the world:* This goal is too narrow and utilitarian. Man is more than a biological organism with physical or biological needs. The material aspect is only one aspect of his life. While it is true that man cannot live without bread, it is equally true that he cannot live by bread alone. Knowledge and skill are admittedly necessary for self-preservation and a successful existence in the world. For this reason they form an important subordinate or partial goal of education, but cannot be accepted as the highest, predominating and all-embracing ideal, since they are by no means sufficiently comprehensive, do not take sufficiently into account the facts about man as we know them from experience, definitely fail to offer the child the best and do not satisfy his deepest spiritual needs as a human being.

Other writers have dealt with the challenge to institutions to be more relevant/practical/useful, and in so doing have inevitably touched upon the impossibility of deciding what is most relevant/practical/useful.

Scott (1989) for example, in examining the value of higher education, looked at the possible utilitarian value of the university:

> But this first answer to the question what are universities for is open to criticism. First, it relies on clear demarcations between more and less useful subjects and more or less valuable institutions, which in practice cannot be safely made. In a knowledge society scientific advance is rapid and unpredictable. Today's cul-de-sac becomes tomorrow's broad avenue of progress. So functionalism offers an incomplete account of the intentions of higher education.

West (1980:3) pointed out the fallacy of holding utilitarianism to be superior to other aspects of education:

> The watchword here is that education must be useful, and the typical accompanying slogan is `practicality.' Hence the popular distinction - popular particularly among college students - between the `ivory tower' university and the `real world' outside. Real life is permeated with the bustle of business and affairs, getting things done, meeting payrolls, and the like. Or it is the world of `problems,' of poverty, inequality, ugly cities, racial tension, where concerned citizens work for solutions by reform or, if necessary, revolution. The education commissioner's statement spoke of private profit (`a means to earn a good living') and public benefit (`useful to society'), and these two aims, equally indifferent to the intrinsic worth of what gets learned, dominate our education factories today.
>
> Surely education ought to be something worth seeking for its own sake, and surely its principal use ought to be to enable its students to live good lives. How, after all, is it possible to live `practically' unless the purposes of practice are known?

In keeping with West's criticism of utilitarianism, we may question whether what is commonly viewed as "practical to know" promotes practices that truly serve our needs. For instance, if one practises slavery, it may be "useful" to know how to flog a person almost (but not quite) to the point of death. In the present age, it is "useful" to know how to drive a motor-car, but when one considers the deleterious effects of mankind's preoccupation with motorised transport (pollution, noise, accidents, alienating urban design, industrialization) then "usefulness" begins to pale before the question of what our real needs actually are.

From the evidence that has been led, it should be clear that the aim of becoming equipped for a vocation is fundamentally different from the other aims discussed in this chapter.

The other aims have all dealt with the acquisition of long-lasting dynamic qualities that equip an individual to realize his or her potentials, to understand human nature, and to decide what is worth striving for. By contrast, many skills acquired for the purposes of earning a living are relatively transient, since

they are neither retained nor remain applicable for very long. Further, preoccupation with vocational preparation leads to technological and cultural stagnation, and obscures from the learner the fact that daily life as presently lived may not be serving his or her true needs.

It may therefore be questioned whether becoming enabled to make a living can be counted as a dimension of personal educational development.

Learning to play - not work

What is the purpose of work?

Butler (1915:120) explained:

> if anyone is to live, someone must work ... (however) it is what (man) does in literature, in art, in government, in science and its applications that carries man forward in his own esteem. One concludes, therefore, that the purpose of a vocation is to gain time for avocation; that the aim of labor is leisure. The things that our labor produces would not interest us indefinitely, or perhaps greatly, if they were not exchangeable for leisure or if they did not contribute to the enjoyment of leisure.

According to Nash (1968:34,49) Aristotle took an identical view: he suggested

> that politics is not the highest activity and that man performs at his most sublime level when he is at leisure. ...

> Leisure is better than work: we work only in order to be free from work, just as we go to war in order to have peace. Since it is through leisure that man realizes himself most fully, the highest kind of education is that which prepares him to enjoy his leisure.

Such a view appears to have stood the test of time, or at least experienced a revival, for Bird (1975:186), in her book "The Case Against College" concluded that

> The chief reason for seeking a college education - and the only sensible one ... is pleasure.

Such a conclusion does not rest on speculation alone: Bowen (1977:109) produced evidence that students show increasing alignment with this principle as they progress through the system of "education". He reported, for example, four independent studies which

> ... show that seniors place substantially greater emphasis on general or liberal education and less emphasis on vocational education than do freshmen.

and three which show that

> ... alumni tend to give substantially greater emphasis to general education than to vocations.

Further to this theme, Bowen referred to six other studies which show that

> Regarding the desirable attributes of a job or career, seniors place less emphasis than freshmen on money, material possessions, and security and more emphasis on intrinsic rewards, such as opportunity to be creative, to use special talents, to be helpful to others, and to enjoy some independence.

It seems as if educational experiences gradually awaken those who undergo them to the possibilities of fulfilment through self-actualization and being creative. The message that comes through, as a result of attempting to fit oneself into the harnesses of convention, is that we function best outside of

those harnesses. That is not to say that everyone should seek an anarchic, unconventional way of life, but that people need to be able to unlock their ability to play.

Maslow (1971:85,86) described the need for play:

> **... out of this unconscious .. this portion of ourselves of which we generally are afraid and therefore try to keep under control, out of this comes the ability to play - to enjoy - to fantasy - to laugh - to loaf - to be spontaneous, and, what's most important for us here, creativity, which is a kind of intellectual play, which is a kind of permission to be ourselves, to fantasy, to let loose, and to be crazy, privately. (Every really new idea looks crazy, at first.) The compulsive-obsessive gives up his primary creativeness. He gives up the possibilities for being artistic. He gives up his poetry. He gives up his imagination. He drowns all his healthy childishness.**

Maslow went on to point out that repressing the ability to play is not confined to people who exhibit psychological pathologies. In order to become what some would view as well-adjusted, i.e.

> **being able to fit into the right harness, that is, getting along well in the world, being realistic, common sense, being mature, taking on responsibility,**

people often have to turn their backs upon whatever is threatening to the good adjustment. This generally means giving up a portion of their deeper selves.

Thus we have evidence that learning to play is a legitimate outcome, and therefore, potential aim of seeking an education.

To get on in the world: acquiring power

T.S. Eliot (in Nash, 1968:391) was quite blunt about what motivates many people to seek an education:

> "... education(,) for several centuries ... has tended to be dominated by the idea of *getting on*. The individual wants more education, not as an aid to the acquisition of wisdom but in order to get on; the nation wants more in order to get the better of other nations, the class wants it to get the better of other classes, or at least to hold its own against them.
>
> ...
>
> Education becomes something to which everybody has a `right', even irrespective of his capacity; and when everyone gets it - by that time, of course, in a diluted and adulterated form - then we naturally discover that education is no longer an infallible means of getting on.
>
> ...
>
> if it is not going to mean more money, or more power over others, or a better social position, or at least a steady and respectable job, few people are going to take the trouble to acquire education.

Faundez (Freire & Faundez, 1989:135) described a situation apparently commonly encountered in South America, and which has its counterparts elsewhere:

> The colonial educational system was intended for a small elite, but when the people regained their freedom, they exerted great pressure to be educated, and thus, from the two thousand receiving education, the number of those demanding education rose to ten and then twenty thousand.

One may speculate on the origin of the "great pressure" that drives people thus to seek an education.

In some, this pressure will stem from the fact that they recognise how positively their minds are likely to respond to feeding. They are looking for educational development.

In others, however, this pressure can be seen to stem from a desire to reap the political or economic privileges which result from participating in the educational process (whatever that may entail).

Such participation may well confer social advantage - but it carries no guarantee of personal educational development.

There is no doubt that progress towards the achievement of some of the other aims in this chapter does confer political competence: through, for example, equipping the individual to understand what may be worth striving for.

However, I must point out that the aim of "getting on in life" or "acquiring power" is a motivation for participating in a so-called "educational" process, not an outcome in terms of personal development. It cannot therefore be considered alongside the developmental aims dealt with in this chapter.

Summary of Chapter 4: The aims of educational development for individuals.

An analysis of fifteen overarching "aims of education for individuals" proposed by various sources shows that there are certain qualities which may justifiably be thought of as evidences of educational development. These include becoming better equipped:

- to provide conditions needed for one's own happiness;
- to approach a more satisfying inner state of being;
- to expand the "narrow" self into a "wider" self;
- to reach a higher state of humanness with "god-like" characteristics;
- to think for oneself;
- to judge what is good for humankind;
- to have a broadened imagination for what is possible;
- to understand and resist the social pressures which affect one;
- to be inwardly free to give direction to one's own life;
- to improve one's links with other people;
- to develop a life of the mind; and
- to free oneself to play.

Certain enduring traits of character are also widely thought of as evidences of desirable development.

These include increased verbal facility, a broadened world-view, improved ability to learn, moral conduct, honesty, compassion, steadfastness and courage.

Such qualities may be thought of as both sharpening and broadening. They represent a sharpening or focusing of an individual's self-discipline, understanding and inner directedness, the effect of which is to render him or her more richly capable of contributing to the social fabric.

The broadening qualities strengthen one's links with other people, the surrounding strands in that fabric. These qualities represent a life-enhancing disposition, based on a deeper understanding of life, and human life and needs in particular.

Completely outside this unified conception of desirable educational development lie two often-quoted "aims" of education: namely

- to obtain vocational preparation,
- and to get on in life (or acquire power).

Vocational preparation furnishes limited and transient skills, and tends to obscure from learners the fact that the daily life which they are preparing for may not be serving their true needs.

The aim of acquiring power is a motivation for engaging in a social process, and cannot be regarded as a developmental outcome.

We thus observe the anomalous situation that, in an epoch in which the social fabric of humankind is rapidly disintegrating, the potential value of educational development to reinforce that fabric is largely ignored.

Instead, we proliferate "educational" processes centred around vocational preparation and power enhancement, the effect of which is to further weaken the fabric.

Surely it is more appropriate to pursue what an education might do to enable each individual to approach his or her potentialities as a person, the better to equip all of us to help revive our flagging societies.

But to strengthen each individual educand may not be all that is required, on account of the strong interdependence that exists between the individual and his or her society. This interdependence is explored in the following chapter.

CHAPTER 5

THE INTERDEPENDENCE OF SOCIETY AND EDUCATION

Higher and lower needs and their fulfilment

How does the nature of a society affect the potential of its members to become educationally well-developed?

To address this question, let us first recall a particular aspect of human nature pointed out in Chapter 3. Maslow (1971:326;327) suggested that humans have a "lower animality" as well as a "higher animality". Both are equally necessary and real dimensions of human nature. Our lower animality is defined by needs and drives which lead us to preserve our physical existence. We have to obtain sustenance, shelter, security and engage in procreation. Higher animality, by contrast, is defined by needs and drives which lead us to refine our motives for existing. We require social acceptance, self-esteem, the opportunity to excel, the reassurance that we are in balance with nature, the chance to explore and appreciate the greater wholeness of our universe, physically as well as spiritually.

In Maslow's view, the needs defined by our lower animality are prepotent - that is, they must be fulfilled first or we could not live at all. The needs defined by our higher animality, while taking second place in terms of urgency to be fulfilled, are nevertheless just as necessary for our human existence.

In the discussion that follows, the two types of needs will be referred to as "higher" and "lower" respectively, following the precedent of Maslow. it should be stressed that in this sense "lower" does not mean inferior or less

important.

(I elected to retain the description "lower" rather than to use some other term such as "basic", since basic connotes essential, in that everything which is not "basic" might be thought of as an optional extra or a luxury. I will argue that the satisfaction of higher needs is anything but a luxury, and may conceivably turn out to be a more important requirement for a viable society than would be the satisfaction of lower needs.)

It is almost self-evident that, for a given individual, higher needs will not even come into consideration, let alone be fulfilled, unless his or her lower needs have been satisfied.

A man gasping for air will not at that moment be overly concerned with the extent of his social acceptance. Someone who is hungry is not open to speculation about the greater wholeness of the universe or liable to entertain talk of self-actualization. For human beings to be viable individual living organisms, their lower needs have to be fulfilled.

Yet a human being is also a social organism - and in order to be capable of contributing to social cohesion (relating constructively to others for the good of a social whole) it is not sufficient to have one's lower needs fulfilled. At this level certain higher needs come into effect: the needs for social acceptance and self-esteem, for instance.

Once a person has the relevant needs met, and is functioning healthily both biologically and socially, a further need level is free to begin opening up.

This level of needs manifests as motivations to refine one's existence. Maslow referred to these as "metamotivations". (See Appendix 0.1) At this stage a person begins to value and strive towards the achievement of ideals like justice, virtue, beauty, truth, elegance, and effortlessness.

I submit that it is this group of needs which gives rise to culture and all the arts that represent culture. It is this group of needs that forms the basis of all attempts to widen human horizons. (Attempts, for example, to change social institutions in the direction of greater justice or technological processes in the direction of greater elegance and economy.)

It is important to realise that for the individual, lower and higher needs are present simultaneously, and that when conflict occurs between possible courses of action implied by the two sets of needs, it is usually the lower needs that take precedence. When a person chooses to fulfil a lower need in preference to a higher need, we are inclined to speak of his or her choice as "only human".

On the rarer occasions when someone chooses to fulfil a higher need at the expense of satisfying his or her own lower needs, we are inclined to associate such behaviour with saintliness.

Higher needs are clearly more fragile, more easily swept aside, and less likely to manifest in the first place than lower needs. Yet unless they are permitted to manifest, human interaction will be restricted to behaviours serving the interests of smaller rather than greater wholes. Patterson (1973:28) surmised that unless there were enough individuals possessing a minimal degree of the characteristics of the self-actualizing person, society could not survive.

Hence, if we are to examine the effect of a society upon the educational development of its members, we will have to concern ourselves particularly with the potential of that society to serve the higher needs of human beings.

The prevailing preoccupation with lower needs.

Paradoxically, while the satisfaction of lower needs is necessary before higher needs can be realized, an over-emphasis on lower needs can reduce people's

sensitivity to the existence and validity of higher needs.

For example, in the interests of minimising costs (to serve a very real lower need) people may build (and come to accept the designs of) houses which are ugly: psychologically depressing and damaging to the human spirit. Arguably, such ugliness, encountered on a wide scale, may in turn help to desensitise many people to their own need for aesthetic surroundings.

A further example may be found in our economic system. It is widely held that the chief, if not the only purpose of economic activity is to make a profit. The justification (usually implied) is that we have to eat (a lower need). In the state of ever-increasing competitiveness that results from a widespread quest for profit, it becomes ever harder to make a profit.

For instance, in the name of cost-competitiveness, certain manufactured products become vulgarised. Being made of thinner, lighter, weaker material, they are more vulnerable to breakdowns. Also, due to progressively complexifying "cost-saving" technology, they become less likely to be repairable by those who buy them. Their cosmetic exteriors and their packaging begin to account for the bulk of their rising costs. A person who buys such a product, realising the extent of the progressive erosion of value, can hardly be expected to retain trust in the organisation that produced it. A common reaction is "they don't care, so why should I?", leading to reciprocal behaviour which amplifies the problem. The buyer might also have to repress feelings of inadequacy due to powerlessness to repair the item.

The consequence of such processes is that general goodwill becomes eroded. The long-term result is to frustrate the fulfilment of a very real higher need: that for trust and reciprocal esteem.

Another example from an industrial milieu: the mechanization of processes formerly done by skilled workers, such as the spinning of cotton, was undertaken in the name of reducing toil, producing more goods, and reducing

costs. Great gains were made in respect of fulfilling these lower needs, at the expense, however, of certain higher needs. The workers who made the transition from plying a fine hand-craft to tending machines had to put up with a reduction of independence, self sufficiency, and pride in their own skill. (McLuhan (1974:374) described the transition from a medium of mechanisation to one of automation as having changed the function of workers from having "jobs" to having "roles". The earlier transition, described above, might similarly be thought of as having changed people's function from having "work" to having "jobs".)

Hence, if the social processes in use in the wider society are preoccupied with lower needs to the exclusion of higher needs, they are working effectively against the possibility of people fulfilling their higher needs, and are therefore counter-productive regarding optimum human development.

This principle was sensed by John Dewey: according to Wirth (1966:246) Dewey had taken the position that

> **Selves and characters cannot arise and exist apart from human relations and community ... The quality of the moral life cannot be considered apart from the quality of social life. If social life is defective and limiting, individual self and character will be crippled. This means that social institutions must be judged in terms of whether they support the conditions for sound growth of mind and character.**

The same deduction preoccupied Rousseau in "The Social Contract". According to Nash (1968:260) Rousseau tried to hypothesise an ideal society, "whose influence holds promise for the highest development of the individual." Rousseau felt that an ideal state would have a liberating power which would be necessary to enable man to approach the "highest reaches of individual freedom" (Nash, 1968:273). (Rousseau's personal interpretation of individual freedom evidently was not entirely synonymous with the concept of "higher" development being explored here: his own freedom extended to a lack of commitment to his offspring. Apparently all six children born of his lifelong companion were put up for adoption, a convenience which he very much

regretted in later life.)

The relation between the form of a society and the potential for individual growth.

Bloom (1987:37) has recorded that the Greek philosophers were aware of the relation between the form of a society and the potential it held for individual development. They

> **... related the good to the fulfillment of the whole natural human potential and were aware that few, if any, of the nations of men had ways that allowed such fulfillment.**

But knowing that the ideal society did not exist did not stop them from speculating on what form the ideal society might take.

> **They were open to the good. They had to use the good, which was not their own, to judge their own. This was a dangerous business because it tended to weaken wholehearted attachment to their own, hence to weaken their peoples as well as to expose themselves to the anger of family, friends, and countrymen. Loyalty versus quest for the good introduced an unresolvable tension into life.**

That tension, however, has to be endured, for loyalty to tradition alone would disallow progress towards something better. As Hutchins (1953:16) has shown, to employ the educative process merely to adjust people to existing social conditions would be severely self-limiting.

Any consideration of an educational ideal must therefore necessarily touch upon the desirable evolvement of the society as well as of the individual.

The need to evolve societies as well as individuals.

Maslow (1971:78) spoke of a desirably evolved society as an "Eupsychia", that is, one which is

> **specifically designed for improving the self-fulfillment and psychological health of all people.**

It is by no means certain whether those who attempt to legislate "improvements" to society have any understanding of what will be required to achieve advances in all-round psychological health.

This is especially true since most "improvements" envisioned by politicians concern the fulfilment of lower needs: issues relating to the distribution of resources - money, jobs, housing, traffic systems, sports facilities. The danger is always present that the solutions applied to fulfil these lower needs will undermine some of our higher needs.

Occasionally, a law is enacted whose chief purpose is to promote the fulfilment of a higher need. (For example, the creation of performing arts councils).

Despite the good intentions of legislators, however, it may be beyond the power of legislation to contribute to the cohesiveness of society. The reason for this is that legislation can only devise laws which are corrective to the behaviour of people. Laws can place limits on what may be done (sometimes very desirable limits) but laws cannot serve as prime motivators, causing people to <u>want</u> to behave responsibly.

The inability of any given political arrangement to ensure optimum developmental conditions.

There is an age-old debate over which form of society (that is, which political arrangement) is best for man. Nowadays it is widely assumed that the most appropriate form of society would be that of a liberal democracy.

There are many cogent arguments for the supremacy of a liberal democracy over other forms of society (for example, in Bloom, 1987:259). But there are also certain cautions, such as the one expressed by Hutchins (1953:21):

> **The only serious doubt that one may have about democracy is whether it is possible to combine the rule of the majority with that independence of character, thought, and conduct which the progress of any society requires.**

To Hutchins' concern I would add that a democracy (alongside other systems) should also be examined for its ability to create the necessary conditions for the fulfilment of the higher (socially cohesive) needs of its members.

Some of the features of known liberal democracies may well promote the independence of character, thought and conduct that Hutchins valued. Certain other features of liberal democracies, however, may detract from that independence, or permit or introduce processes which are socially counter-productive. For example, quite apart from the workability (or otherwise) of our formal political arrangements *per se*, there are many phenomena in modern society which interfere with the conditions needed for psychological health. This difficulty was hinted at by Dewey (1929:ii):

> **Modern science, modern industry and politics, have presented us with an immense amount of material foreign to, often inconsistent with the most prized intellectual and moral heritage of the western world. This is the cause of our modern intellectual perplexities and confusions.**

One specific example of such a counter-productive phenomenon is the psychological tension that according to Fromm (1976:15,16) results from the pursuit of egoism in the industrial society.

> **To be an egoist refers not only to my behaviour but to my character. It means: that I want everything for myself; that possessing, not sharing, gives me pleasure; that I must become greedy because if my aim is having, I am more the more I *have*; that I must feel antagonistic towards all others; my customers whom I want to deceive, my competitors whom I want to destroy, my workers whom I want to exploit. I can never be satisfied, because there is no end to my wishes; I must be envious of those who have more and afraid of those who have less. But I have to repress all these feelings in order to represent myself (to others as well as to myself) as the smiling, rational, sincere, kind human being everybody pretends to be.**

Fromm implied that the egoist character is a widespread phenomenon in modern, particularly American, society. If it is, there is evidently no guarantee that a liberal democracy succeeds in providing ideal conditions for large-scale psychological health. The same is quite plausibly true of any other type of formally designated political arrangement.

It is quite possible that the practical day-to-day style of life and social process impinge on the individual's psychological development to a far greater extent than does the nature of the "official" political system.

One example of a persistent day-to-day influence on any individual would be the attitudes and behaviours of those around him/her. Sufficient exposure to the attitudes and behaviours of others has the potential to overshadow other influences (for example, earlier formalised learning) on the individual's psychological outlook. Such concentrated exposure is obtained, for instance, by attending to the mass media: newspapers, magazines, radio and television. These media have an unmistakable pull, and it is common knowledge that they play a part in the daily lives of many of our citizens.

In an analysis of the educational effects of the media, The Carnegie Foundation

(1977) concluded that despite the fact that media have been employed in the broadcasting of intentionally "educational" material,

> **the major influence of the media on the college curriculum derives from the way they present the cultural, civic and moral interests of the country to the American people.**

In other words, the major effect of the media is to reflect aspects of a society to itself, grotesquely reinforcing those aspects on which it focuses by means of a "positive feedback" process. This process is not without bias, since media, in order to remain newsworthy, tend to present the negative aspects of life to a far greater extent than the positive. It would be surprising if such a surfeit of negativity did not have a deleterious effect on the psychological climate within which the individual has to develop.

The presence of mass media may influence the individual's potential for development in other ways. For example, on the one hand, paying attention to a mediated message may be an enriching experience, stimulating the receiver to further thought, curiosity and growth. On the other hand, the act of paying attention to any medium interrupts the individual's own train of thought and, at least for the duration of that attention, precludes him from entertaining and developing his own ideas.

Time spent watching television is time unavailable for carrying out cycles of action and reflection. I would argue that the development of moral understanding and responsibility is greatly dependent upon the extent to which one has reflected on one's own behaviour. The very diminishment of opportunities to reflect is therefore a potential obstacle to growth.

Concern about the effects of mass media on society has been voiced in many quarters. For example, McLuhan (1974:29) recorded that in 1950, Pope Pius XII said

> It is not an exaggeration to say that the future of modern society and the stability of its inner life depend in large part on the maintenance of an equilibrium between the strength of the techniques of communication and the capacity of the individual's own reaction.

I have used the example of the mass media as one particular day-to-day influence that may affect the potential of individuals for reaching optimal levels of development. Other features of social life may well be shown to affect this potential. Such features might include, for example: nutrition; air pollution; noise pollution; disturbed electromagnetic fields; the prevailing work ethic, and social approval/disapproval connected with the perpetuation of certain customs.

None of these features is a consequence of any particular political arrangement of society, yet all of them are deeply connected with the social arrangement of society and its daily activities.

The difficulty of evolving "improved" social orders.

It should be clear that the nature of any society has a profound effect on the development of the individuals within it. Knowing this, and seeking conditions to favour the development of individuals, should we not strive toward the evolvement of "better" social orders? To do so seems defensible, but there are at least two major cautions to observe before proceeding.

The first of these is that we cannot rely on any given social order to provide well-being. David Lilienthal (in Maslow, 1971:217) said:

> `The short and sure path to despair and surrender is this, to believe that there is somewhere a scheme of things that will eliminate conflict, struggle, stupidity, cupidity, personal jealousy.'

Maslow himself (1971:19) observed

> In any case it is quite clear that no social reforms, no beautiful constitutions or beautiful programs or laws will be of any consequence unless people are healthy enough, evolved enough, strong enough, good enough to understand them and to want to put them into practice in the right way.

We have only to look at the collapse of Soviet Russia (twenty years after Maslow's statement) to confirm that well-being cannot be legislated, no matter how ideal their theory seems to would-be legislators.

Well-being cannot be conferred on a person from outside. It has to be actively pursued, and the conditions for it thereby provided, by the people who seek it. This means that the common person needs to have a perspective on the likely sources of genuine well-being.

Ratner (in the foreword to Dewey, 1941:xiii) may have had a similar idea in mind when he said:

> But, if American democracy means anything serious and permanent in the organization of human life, it means that it has as its working ideal the purpose of creating an intelligent society, the members of which will all have an active part in shaping and directing the common life.

One may read into Ratner's phrase "intelligent society" the implication that the members of such a society are capable of making intelligent decisions about the factors that affect them. This, in turn, requires that those members be developed to a sufficient state of maturity and responsibility.

Which then, is to come first: the highly evolved person or the society capable of nurturing the development of such persons? Possibly neither: in Maslow's view (1971:19) they must grow up alongside one another.

> There is a kind of a feedback between the Good Society and the Good Person. They need each other, they are *sine qua non* to each other. I wave aside the problem of which comes first. It is quite clear that they develop simultaneously and in tandem.

The second caution about the quest for an ideal society is that social conditions which favour human development in most people may bring out the worst in certain others. According to Maslow (1971:245)

> good conditions, though they have a growth effect on most of the population, nevertheless also have a bad, even catastrophic, effect on a certain small proportion of the population. Freedom and trust given to authoritarians, for instance, will simply bring out bad behaviour in these people. Freedom and permissiveness and responsibility will make really dependent and passive people collapse in anxiety and fear.

Maslow illustrated this assertion with an example (p245):

> A fair proportion of the population at the psychopathological end are, for example, very easily tempted to steal but perhaps never realize this because they work in a situation where they are watched all the time, so that the temptation hardly ever comes up to consciousness. Suppose, for example, that a bank suddenly goes `liberal', takes off all the controls, fires the detectives, and so on, and trusts the employees; then, certainly one employee in ten or in twenty - I really don't know what proportion - will be assailed for the first time in his conscious life with temptations to steal. Some of them may give in if they think they can get away with it.

Summary of Chapter 5: The interdependence of society and education.

This chapter addressed some of the ways in which the nature of a society affects the potential of its members to become educationally well-developed. Social processes impinge on the potential for fulfilment of "lower" as well as "higher" needs.

Lower needs are concerned with the maintenance of life, while higher needs are concerned with the refinement of motives for existing.

The satisfaction of lower needs is generally regarded as a requisite for the addressing of higher needs, but paradoxically, a preoccupation with fulfilling lower needs may work against the fulfilment of higher needs.

Examples were described of particular influences within society that adversely affected the potential fulfilment of higher needs. Many such influences are day-to-day phenomena (such as the mass-media) rather than features of particular political forms of society.

Since the nature of a society so clearly affects the potential of its members to attain optimal development, some observers would like to see social orders "improved". In this chapter I have also considered some of the difficulties of redesigning our societies in order that they may evolve towards providing optimal conditions for human development.

Progress toward the simultaneous evolution of societies and their members, is likely to be very gradual indeed. But it need not be impossible.

Overstreet (1959:32) has given us the clue:

> **Maturity is achieved where conditions favourable to maturity exist.**

It remains for us to get more closely to grips with the concept of maturity, and that is one of the purposes of the present research.

CHAPTER 6

THE GOALS OF EDUCATION FOR SOCIETY

What is a society and what are its needs?

The previous chapter examined ways in which the nature of a society may affect the development of the individuals that comprise it. What about the other side of this interdependent relationship? Would a society also stand to gain by the educational development of some of its members?

Before attempting to answer this question, it is necessary to acknowledge the ambiguity of the word "society". The term may imply those people with whom one associates, those people who live in one's proximity, or the social being set up by the consensus of a dominant ideology within a given area. In the context of this chapter it is important not to introduce unintended associations through the use of this term. Accordingly, the word "society" shall be taken to mean "those other than oneself, who may be affected by one's behaviour."

Some of the various sources quoted in the present chapter have used the word ambiguously, however.

For example, the authors of The Carnegie Foundation (1977:158,159) believed that

> a college must ... be concerned with what college-educated people must know in order to make a distinctive and constructive contribution to the progress and improvement of the general society.

These same authors went on to identify five basic needs of "society":

> For its political well-being, society needs wise and effective leadership and an informed citizenry.
>
> For its economic well-being, society needs able and imaginative men and women for the direction and operation of its institutions (broadly defined), for the production of goods and services, and for the management of its fiscal affairs. It also needs alert and informed consumers.
>
> For its cultural advancement, society needs creative talent and appreciative and discriminating readers, viewers, and listeners. It also needs people who understand the common culture and its antecedents in other parts of the world.
>
> For its survival, society needs members who understand the dependence of human beings on the resources provided in their natural environment and on one another.
>
> For its moral and ethical integrity, society needs tone-setting models and persons who, as parents and teachers and in other capacities, are able to pass the nation's ideals and heritage along to future generations.

It may be tempting to accept the above statements alongside of the unqualified use of the word "society". Before yielding to such a temptation we should ask, however: who exactly comprises the society that The Carnegie Foundation had in mind?

Would it be all the people on Earth, all the citizens of a given nation, all those

who conduct themselves even vaguely morally, or all those who seek to maintain some ideology? The way the word society has been used here implies a wholeness and singleness of purpose that may very well be illusory, for what is seen to be in the interests of some of the members of any given group may well conflict with the needs (whether real or perceived) of other members of that group.

To complicate the issue even further, it is possible for a given individual to belong simultaneously to more than one society, where the needs of those several societies may be to an extent mutually exclusive. Suppose one belongs to an informal circle of gamblers (society 1) within a particular nation-state (society 2) which is part of humankind in general (society 3). Suppose further that it is illegal to gamble in that state. To participate in gambling would be in the interests of society 1, against the interests of society 2, and inconsequential to the interests of society 3.

For these reasons, it is difficult (and possibly presumptuous) to declare any particular outcome to be of benefit to "society", unless one is very specific about who stands to benefit.

Graham (1986:13) stated:

> **To put it bluntly: to declare electronic engineering useful in comparison to the study of music is to declare a preference for, amongst other things, video games over amateur orchestras. On what is such a preference to be based? One answer, consonant with the line of thought we are examining, is that `society' over and above the individuals who comprise it, needs this or that more than the other. To speak in this way is to think of society as an individual, the analogy with which I began. In my view, there is no such individual, and whatever sort of entity society may be, it cannot be appealed to in this way. For present**

> purposes, however, I do not need to show this, but only to point out that if `society' does have needs and a collective consciousness, it does not have a voice or hands. We still need individuals to declare the needs of `society' and to do its bidding. And who are we to take as its spokesman?

Even Dewey (1941:35) overlooked the problem of the non-existent spokesman:

> **The Educational Problem is ultimately that society shall see clearly its own conditions and needs, and set resolutely about meeting them.**

For every "need" of society that someone may voice, there could well be an opposing view which can be made to look equally defensible. Do we need more roads to cope with the traffic, or less traffic? More employment to keep people from poverty, or less employment so that people are encouraged to work for themselves and raise their self-esteem?

Since the needs of "society" must admit of simultaneous opposites, we cannot assume that any given development is automatically "good" for society. We cannot therefore assume that the whole of a society will automatically benefit from the educational development of its constituent members. In order to examine the relation between the educational development of some people and the needs of those around them, we have constantly to keep in mind what we mean by educational development, whom such development is likely to affect, and in what way.

This I shall attempt in the following analysis:

An analysis of the validity of eleven claims made for the benefits of education to society.

This analysis will focus on the different goals of education for society as listed by The Carnegie Foundation (1977:279,80). The list is reproduced below, and each item is subsequently discussed.

Goals for Society (Carnegie Foundation, 1977)

A Preservation and dissemination of the cultural heritage.

B Discovery and dissemination of knowledge and advancement of philosophical and religious thought, literature, and the fine arts - all regarded as valuable in their own right without reference to ulterior ends.

C "Improvement" in the motives, values, aspirations, attitudes, and behaviour of members of the general population.

D Progress in the broad social welfare as reflected in religion, health, order, justice, information, care of the underprivileged, etc. Progress toward the identification and solution of social problems.

E Economic efficiency and growth.

F Enhancement of national prestige and power.

G Progress toward human equality.

H Progress toward personal freedom and autonomy.

I Rendering of useful services to various groups of society.

J Direct satisfactions and enjoyments received by the population from living in a world of advancing knowledge, technology, ideas and arts.

K Over the long periods of time, exerting a significant and favorable influence on the course of history as reflected in the evaluation of the basic culture including the fundamental social institutions.

Before analysing these goals, I wish to point out that Bowen (1977:443-445) also described a range of the outcomes of higher education for society, all of which are reflected in the above list. In connection with such outcomes, Bowen (1977:444) acknowledged that the social changes in these areas resulting from higher education are not necessarily always positive. Depending on the nature and quality of what passes for higher education, the social effects of higher education may also be negative or destructive.

While accepting Bowen's point, and agreeing with it, I should remind the reader that the present thesis is not going to examine the potential effectiveness of "higher education" as it presently exists. I shall therefore not be analysing the goals on The Carnegie Foundation's list in terms of whether they are likely to be achieved through "education", but in terms of whether these goals are defensible in principle.

Goal A: Preservation and dissemination of the cultural heritage

Butler (1915:4) said that education was

> **... the most important of human interests, since it deals with the preservation of the culture and efficiency that we have inherited and with their extension and development ...**

He elaborated further (1915:41):

> The purpose of education is to provide the largest possible number of human beings with that genuine culture which will enable them to understand the meaning of progress and to contribute to it. This progress may take any one of a myriad forms. It may be faithfulness in inconspicuous labor, it may be a new and striking product of handiwork, it may be human service to one's fellows in any one of a thousand ways.

Considering the spirit of the times that prevailed when Butler described this goal, it is easy to see why he was able to be so definite and uncomplicated. Perhaps the meaning of "progress" was more visible then. Since Butler's time, however, the world has witnessed unprecedented changes in every aspect of human existence: changes in technologies, political arrangements, lifestyles, personal mobility, religious affiliation and consciousness. Amidst the headlong surge of change, how many people can truly "understand the meaning of progress" in the way that Butler expected? How many would have faith that the "progress" they see around them is what is best for them, is worth perpetuating?

What people find worth perpetuating are those forms of behaviour which are consonant with their (developing) sense-of-self. We have moved through so many technologies, customs and fashions that it becomes progressively more difficult to become clear on what we are, to understand what human beings therefore need, and consequently to know what part of our heritage is worth carrying forward. Despite the difficulty, the task remains essential and the capacity for it deserves to be highly prized.

Yet this is not a capacity that can be left to a few individuals to develop so that they may persuade the world of what ought to count as genuine culture and what not. Culture is not assimilable on demand.

Whoever shows an interest in learning to distinguish genuine culture from mere

perpetuation of custom will, through their interest and private behaviour alone, be playing a part in the development of cultural taste. Their influence on the rest of humankind may not be direct, but it should not be underestimated.

In this connection Freedman (1967:5;6) indicated:

> **The key to social change is that, in a dynamic system, slight changes in individuals can lead to profound changes in the system as a whole.**

Progressive insight into what may be truly cultural helps to clarify the sense-of-self, and in clarifying it we may strengthen our sense of purpose for existing. For a civilization to flourish, its members need to develop the faith and optimism that to perpetuate it is worthwhile.

It is probably in this spirit that Xenophon (in Nash, 1968:200) taught:

> **`the main hope of a state lies in the proper education of its youth.'**

We may conclude that the present goal "Preservation and dissemination of the cultural heritage" is indeed something that humankind stands to benefit from as a result of the educational development of some people. Indeed, the apparent significance and validity of this goal increase as the observer progresses beyond the merely replicatory function of culture into the realm of motivational requirements for existing.

Goal B: Discovery of knowledge and advancement of thought

I find no reason to challenge or qualify the validity of this goal.

Goal C: "Improvement" in the motives, values, aspirations, attitudes and behaviour of members of the general population.

One of the proponents of such a goal was Hutchins (1953:69):

> Society is to be improved, not by forcing a program of social reform down its throat, through the schools or otherwise, but by the improvement of the individuals who compose it.

What is to constitute "improvement", and who is to decide? Can genuine improvement be envisaged by an external agent, or must it be defined by the person undergoing the development in order not to qualify as manipulation?

According to Bloom (1987:26), surrounding any educational endeavour there are always parties who have an interest in producing human beings to suit their purposes:

> Every educational system has a moral goal that it tries to attain and that informs its curriculum. It wants to produce a certain kind of human being. This intention is more or less explicit, more or less a result of reflection; but even the neutral subjects, like reading and writing and arithmetic, take their place in a vision of the educated person. In some nations the goal was the pious person, in others the warlike, in others the industrious. Always important is the political regime, which needs citizens who are in accord with its fundamental principle.

The development of "moral goals" such as Bloom has described would appear to be almost inevitable, due to social inertia. Younger people questing for educational development are not generally in a position to set their own original moral goals, influenced as they are by the high visibility of the prevailing moral goals. These in turn result from a combination of experience and reflection by the older people in the system.

Under conditions of relatively slow social change, such as must have existed in former times, the experience and reflection of the older people in the system must surely have enjoyed high credibility, since it represented the results of a considered approach to the particular relatively clear problems of the relevant era. If Sparta needed warlike citizens, this need would have seemed fairly obvious to the vast majority of Spartans, and would therefore have been less likely to be contested by the younger members of that society.

In today's world of accelerating social change, with mediated exposure to every kind of existing society reaching the young, educational "moral goals" do not enjoy stability. Young people come to appreciate a wider set of problems than were known to their parents, and a wider set of alternative lifestyles. They begin to find that the moral goals imposed on them by the establishment become less and less convincing, designed as they were for conditions that no longer predominate. This phenomenon was probably first evident on a large scale with the student riots of the sixties. Since then, the riots may not have been continuous, but the questioning has. From all quarters, students and establishment alike, comes a steady stream of evidence that the purposes of education are open to debate.

Yet, many participants in this process seem oblivious of the cyclic nature of the process: that if they come up with an alternative moral goal, sooner or later that in its turn will also be found wanting.

It appears that stability in educational purpose can be attained only when the educational "improvement" that is pursued is self-evidently an improvement from whatever angle it is viewed, and does not depend for its popularity on its potential to overcome some local and transitory need (however pressing that need may appear at the time).

To the best of my knowledge, the only kind of "improvement" that satisfies this

requirement would be progress toward the fulfilment of the "meta-motivations" described by Maslow, to which I have referred in Chapter 3. Maslow (1971:195) proposed that

> **If we were to accept as a major educational goal the awakening and fulfillment of the (meta-motivations) which is simply another aspect of self-actualization, we would have a great flowering of a new kind of civilization. People would be stronger, healthier, and would take their own lives into their hands to a greater extent. With increased personal responsibility for one's personal life, and with a rational set of values to guide one's choosing, people would begin to actively change the society in which they lived. The movement toward psychological health is also the movement toward spiritual peace and social harmony.**

Maslow felt that pursuing this kind of "improvement" would be self-evidently in the interests of all people, and could not serve the isolated interests of any particular group to the exclusion of any others.

Since the meta-motivations described by Maslow are all characteristic of being oriented to the needs of the widest possible self, it is possible that in pursuing their development, whatever counts as an improvement in an individual automatically is in the interests of those around that individual.

Presuming that improvement of this kind is possible, by what means would the improvement of some individuals have an effect on the wider society? The mechanism of influence was speculated upon by Bowen (1977:264,265) in relation to whatever qualities might characterise educated persons:

> Moreover, college-educated people as members of society inevitably exert influences upon other persons in ways that modify their values, attitudes, and behavior patterns. Such influences may be strongest among relatives, friends, and associates, but may extend to the larger community as well. Such influences are mostly unintended. They occur simply through the presence in society of college-educated people with outlooks, ideas, and behavior patterns somewhat different from those of the general population. Without conscious intention, college-educated people may present to others new possibilities of thought and action, new standards, and new styles of life. In the longer run, the influence of college-educated people ultimately may result in changes in cultural patterns, social institutions and practices, and public policy; they may have consequences for the family, the school, the church, the economy, and the state. They may affect race relations, environmental policy, war and peace, and economic growth.

Without specific reference to the qualities that may constitute ideal development, Bowen (1977:270) observed that

> the societal impact of higher education is likely to be determined more by the kind of people college graduates become than by what they know when they leave college.

This statement of Bowen's is yet another indication that the process of education has a greater impact on individuals (and therefore on their society) than does its focus (namely, what is studied).

It is therefore of the utmost importance to consider what kind of people educands might become as a result of participation in the process of "education". I have already described (Chapter 1) many indications that the process of higher education in particular requires revision. It would appear that Bowen would have concurred with this, and also that he was at least sympathetic to the spirit of the meta-motivations, for he stated (1977:444):

> The civilizing and liberating influence of higher education as it now exists easily can be exaggerated. Even in institutions that stress liberal learning, perhaps only a minority of students are influenced deeply and achieve a strongly humane outlook and a keen sense of social responsibility.

We may conclude that the goal of "improvement" of the general population is indeed valid, notwithstanding the institutional obstacles to its attainment.

Goal D: Progress in broad social welfare and toward the identification and solution of social problems.

Almost daily, one may read statements predicting that education will be the answer to this or that social problem. Yet the record shows completely the opposite effect. What passes for education may be so off the mark that its overall effect is to worsen social conditions. There is evidence that such worsening has already occurred, and continues to do so.

Hutchins (1953:4,5) quoted Aldous Huxley:

> `But in actual historical fact, the spread of free compulsory education, and, along with it, the cheapening and acceleration of the older methods of printing, have almost everywhere been followed by an increase in the power of ruling oligarchies at the expense of the masses.'

Hutchins (1953:6) also quoted Arnold Toynbee:

> `Thus in countries where the system of Universal Education has been introduced, the people are in danger of falling under an intellectual tyranny of one kind or another, whether it be exercised by private capitalists or public authorities.'

The same conclusion was reached by Weiler (1978:180):

> Educational expansion, as we now know, does not necessarily make either people or countries more prosperous; instead it may, and does, leave the former without jobs and the latter with increasingly burdensome claims on public funds. Not only has educational growth failed to achieve greater equity in the distribution of income, goods, and statuses, it seems in many cases to have contributed to reproducing and further consolidating the inequalities already existing in a given society.

McLuhan (1974:60) offered an intriguing explanation for why conventional "education" (in the form of increased literacy) should have a weakening influence on a society:

> Literacy creates very much simpler kinds of people than those that develop in the complex web of ordinary tribal and oral societies. For the fragmented man creates the homogenized Western world, while oral societies are made up of people differentiated, not by their specialist skills of visible marks, but by their unique emotional mixes. The oral man's inner world is a tangle of complex emotions and feelings that the Western practical man has long ago eroded or suppressed within himself in the interest of efficiency and practicality.

McLuhan's interpretation may be another way of saying that preoccupation with "left-brain" logic might have closed people off from their "right-brain" ability to comprehend complex reality.

Another of the ways in which education has helped to disintegrate the social fabric is, according to Bloom (1987:27) through the spread of relativism:

> The recent education of openness has rejected (the possibility of a shared vision of the public good). It pays no attention to natural rights or the historical origins of our regime, which are now thought to have been essentially flawed and regressive. It is progressive and forward-looking. It does not demand fundamental agreement or the abandonment of old or new beliefs in favor of the natural ones. It is open to all kinds of men, all kinds of life-styles, all ideologies. There is no enemy other than the man who is not open to everything. But when there are no shared goals or vision of the public good, is the social contract any longer possible?

Further on (1987:86,87) Bloom described aspects of the lack of social cohesiveness in American society as they affect the outlook of the modern student:

> Apart from the fact that many students have experienced the divorce of their parents and are informed by statistics that there is a strong possibility of divorce in their futures, they hardly have an expectation that they will have to care for their parents or any other blood relatives, or that they will even see much of them as they grow older. Social security, retirement funds and health insurance for old people free their children from even having to give them financial support, let alone taking them into their own homes to live.
>
> ...
>
> They can be anything they want to be, but they have no particular reason to want to be anything in particular. Not only are they free to decide their place, but they are also free to decide whether they will believe in God or be atheists, or leave their options open by being agnostic; whether they will be straight or gay, or, again, keep their options open; whether they will marry and whether they will stay married; whether they will have children - and so on endlessly. There is no necessity, no morality, no social pressure, no sacrifice to be made that militates going in or turning away from any of these directions ...

While Bloom did not blame the diminishment of social cohesiveness directly on education, he did imply that education has been an accomplice in this trend. If education has not been the cause of this trend, then why hasn't it been able to oppose the trend?

Concerning the role of education in identifying and solving social problems, The Carnegie Foundation (1977:30,31) pointed out several areas in which the concerns of the general public have led to study programmes which have spread and heightened awareness within society at large. Among these programmes are urban studies, ethnic studies, environmental studies and women's studies.

The problem, however, with merely heightening a sense of awareness through intellectual persuasion, is that there is no accompanying development of a sense of obligation to be socially cohesive. In the freeing of the individual, the bonds that join him to his fellows are severed. Bloom (1987:113) explored this problem, and commented:

> **The tension between freedom and attachment, and attempts to achieve the impossible union of the two, are the permanent condition of man. But in modern political regimes, where rights precede duties, freedom definitely has primacy over community, family and even nature.**

Through the application of blanket abstractions to ensure our various freedoms, we may progressively accumulate rights until anybody may eventually have the right to do anything (barring perhaps the taking of other lives). There are certain kinds of behaviour, however, which, while not immediately and directly resulting in the death of others, have to be acknowledged as socially destructive, since they reduce the physical or motivational cohesiveness of the web of life. An example of one such behaviour is the selling of habit-forming drugs. Another is the destruction of the environment.

To conduct oneself morally requires more than an intellectual appraisal of one's rights: it requires also the motivation to be socially constructive, which no legislation can confer. In this respect it may be laudable, but is hardly sufficient, to be socially constructive in the grand abstract sense, as in campaigning for or against some issue.

To be effectively socially constructive means that one must link people together, not just ideas. This requires that one should have a personal effect on a knowable number of real people: that one should relate to them in such a way that it increases their motivation to be socially constructive.

In this respect there is a distinction between relating meaningfully to individuals and taking on a position which is empathetic to persons in the abstract. Menuhin (1977:66) described the way in which one individual tended to incline to the abstract:

> **He worried about what to do *for* people in general rather than *with* them individually, not so much taking them into his confidence or spending time with them singly, as constantly anxious to see action taken which would improve the lot of the masses.**

It is possible that a preoccupation with the lot of "people in general" may obscure from one's attention the need to behave in an exemplary fashion towards every real person one encounters.

It seems reasonable to assume that broad social welfare would increase to the extent that human society became more cohesive, namely if people felt as if and acted as if they belonged together. One clear requirement for this would be for people to develop the capacities and motivations to build meaningful links with one another.

The development of these capacities in individuals is in line with Maslow's concept of personal improvement. Maslow stated (1971:222):

> **... if one wishes to help other people, then a very desirable way to do this is to become a better person oneself.**

However, this alone would be insufficient. It would also be necessary for people to begin developing lifestyles that naturally promote interpersonal links. For instance, a return to small-scale community living might help to counteract the depersonalisation and alienation which result from our industrial social arrangements.

Hence, although the educational development of individuals may well contribute to the improvement of broad social welfare, it should be looked upon to play its part through encouraging the development of personal linkages rather than relying on the promotion of an intellectual appreciation of abstract social issues.

Further, it would seem unreasonable to place responsibility for the improvement of social welfare on educators, since the effects of any well-intentioned attempts at personal educational development can easily be obliterated by the pressures of the social milieu.

Goal E: Economic efficiency and growth.

In what way could the educational development of individuals serve the cause of economic efficiency and growth? This depends, of course, on what might be meant by economic "efficiency", and whether that meaning also incorporated the idea of economic effectiveness. An economic system may be made to function with great efficiency, but it may be the wrong system if its outcomes are deleterious to the web of life.

Many writers on education appear to assume unquestioningly that industrial prosperity is in the interests of society. (For example, Sunter et al, 1988; Brogan, 1962:46.) Brogan (1962:46) built on this assumption to deduce that education has a duty to equip students to participate in the "world of technical change." Such a view is widespread. The Carnegie Foundation (1977:223) for

instance, reports that

> **In the view of many Americans, preparing people for work is becoming the dominant function of education ... (in 1976), 95 percent of America's undergraduates considered training and skills for an occupation to be either 'essential or fairly important goals of their college education.'**

Despite the popular preoccupation with vocational preparation aimed at serving the interests of "economic efficiency"/"industrial prosperity", the validity of this as an unqualified goal for society must be challenged, for there has by now amassed sufficient knowledge of the consequences of our industrial economic system to cause its value to humankind to be thoroughly questioned. Undesirable consequences include pollution, depletion of non-renewable resources, an effectively anti-social character structure in participants, and the diminishing control remaining to the average person over the really important decisions in his or her life.

It is no longer defensible to blame such consequences conveniently on a single scapegoat, such as "capitalism", "communism", "greed as a feature of human nature", "industry", "technology", or specific events such as the Middle East oil crisis. The prevalent economic systems in operation in the world are highly complex and are influenced as much by the centralisation of power and by the causes of special interest groups as by the basic mechanisms which nominally characterise them (Friedman & Friedman, 1980).

Some of the undesirable outcomes of our economic systems are described briefly below.

In the first place, there is the issue of impending ecological catastrophe:

Fromm (1976:161,162) stated

> Within the past few years, a considerable number of books in the United States and in Germany have raised the same demand: to subordinate economy to the needs of the people, first for our sheer survival, second for our well-being. (I have read or examined about thirty-five such books, but the number available is at least twice that.) Most of these authors agree that material increase of consumption does not necessarily mean increase in well-being; that a characterological and spiritual change must go together with the necessary social changes; that unless we stop wasting our natural resources and destroying the ecological conditions for human survival, catastrophe within a hundred years is foreseeable. I mention here only a few of the outstanding representatives of this new humanistic economy.

> The economist E.F. Schumacher shows in his book *Small Is Beautiful* that our failures are the result of our successes, and that our techniques must be subordinated to our real human needs. `Economy as a content of life is a deadly illness,' he writes, `because infinite growth does not fit into a finite world. That economy *should not* be the content of life has been told to mankind by all its great teachers; that it *cannot* be is evident today.

A second complication of our industrialised society is its adverse effect on human psychological health. Fromm described how eighteenth-century capitalism led to the separation of economic behaviour and human values and ethics (1976:16,17):

> Indeed, the economic machine was supposed to be an autonomous entity, independent of human needs and human will. It was a system that ran by itself and according to its own laws. The suffering of the workers as well as the destruction of an ever-increasing number of smaller enterprises for the sake of the growth of ever larger corporations was an economic necessity that one might regret, but that one had to accept as if it were the outcome of a natural law.

> The development of this economic system was no longer determined by the question: *What is good for Man?* but by the question: *What is good for the growth of the system?* One tried to hide the sharpness of this conflict by making the assumption that what was good for the growth of the system (or even for a single big corporation) was also good for the people. This construction was bolstered by an auxiliary construction: that the very qualities that the system required of human beings - egotism, selfishness, and greed - were innate in human nature; hence, not only the system but human nature itself fostered them. Societies in which egotism, selfishness, and greed did not exist were supposed to be `primitive', their inhabitants `childlike'. People refused to recognise that these traits were not natural drives that caused industrial society to exist, but that they were the *products* of social circumstances.

What is the effect of this split between "what is good for Man" and "what is good for the growth of the system"?

Fromm (1976:146,147) analysed the origin of one psychological consequence of this split - the emergence of what he calls the marketing character structure:

> What shapes one's attitude towards oneself is the fact that skill and equipment for performing a given task are not sufficient; one must win in competition with many others in order to have success. If it were enough for the purpose of making a living to rely on what one knows and what one can do, one's self-esteem would be in proportion to one's capacities, that is, to one's use value. But since success depends largely on how one sells one's personality, one experiences oneself as a commodity or, rather, simultaneously as the seller and the commodity to be sold. A person is not concerned with his or her life and happiness, but with becoming saleable ...

> Those with the marketing character structure are without goals, except moving, doing things with the greatest efficiency; if asked *why* they must move so fast, why things have to be done with the greatest efficiency, they have no genuine answer, but offer rationalisations, such as, `in order to create more jobs', or `in order to keep the company growing'. They have little interest (at least consciously) in philosophical or religious questions, such as *why* one lives, and why one is going in this direction rather than in another. They have their big, ever-changing egos, but none has a self, a core, a sense of identity. The `identity crisis' of modern society is actually the crisis produced by the fact that its members have become selfless instruments, whose identity rests upon their participation in the corporations (or other giant bureaucracies). Where there is no authentic self, there can be no identity.

A further psychological effect of participation in the industrialized economic system was described by Lauer (1981:19):

> Competition forces the individual to be aggressive if he does not want to go under. Since the build-up of economic enterprises has reached the point where the majority of those involved are in subordinate positions, the individual is under such pressure from above that the degree of aggression forced on him from outside usually far surpasses his normal aggressive urge. He cannot give vent to it in the manner and degree corresponding to his nature. Thus he is frustrated. As a result of this frustration illnesses of mind and body develop (nervous disorders, coronary diseases, depressions); or, as with many young people, the urge to escape from society leads to vagrancy, drugs and suicide.

D.H. Lawrence (1950:222) observed:

> But the tragedy to-day is that men are only materially and socially conscious. They are unconscious of their own manhood, and so they let it be destroyed. Out of free men we produce social beings by the thousand every week...
>
> All they can do, having no individual life of their own, is out of fear to rake together property, and to feed upon the life that has been given by living men to mankind. They have no life, and so they live for ever, in perpetual fear of death, accumulating property to ward off death.

A third consequence of the perpetuation of our industrial economic system is the curtailment of the freedom of the individual. In the view of Friedman & Friedman (1980) many features of our economic system combine effectively to ensure that power remains centralised, and is therefore out of the hands of people who should ideally be exercising a great deal more control over their own lives.

Friedman & Friedman (1980:359) concluded:

> **We have been forgetting the basic truth that the greatest threat to human freedom is the concentration of power, whether in the hands of government or anyone else. We have persuaded ourselves that it is safe to grant power, provided it is for good purposes.**
>
> **Fortunately, we are waking up. We are again recognising the dangers of an overgoverned society, coming to understand that good objectives can be perverted by bad means, that reliance on the freedom of people to control their own lives in accordance with their own values is the surest way to achieve the full potential of a great society.**

Clearly, if we are to emerge from the condition of being over-governed it will require that people pay attention to their own values, come to understand what is good for themselves, and acquire the assertiveness to stand against practices that have deleterious outcomes.

None of these requirements are served merely by equipping individuals to participate blindly in the economic system of the day. Vocational skills alone are not enough, and no amount of vocational skill in the general populace can make up for the lack of economic direction that the human race is now experiencing.

This was also recognised by Harris (1981:22):

> More often than necessary in our society, the best lawyers have the worst clients and the best doctors see only the most affluent patients (plus a few charity cases to salve their consciences); and the best engineers and architects rarely question whether the skyscrapers they put up and the bridges they build and the highways they construct are serving a sound social end. Only now, with our recent awareness of the ecological pit we have dug for ourselves, are we beginning to question whether certain things should be done or not. Until then, if it was technically possible and fiscally profitable, we went ahead and did it, asking no embarrassing questions about the common good.

It is ironical that the economic instability of the present times, which Friedman & Friedman (1980) linked to decision-making having been progressively removed from the individual, often leads to the call for greater (not lesser) emphasis on vocational education, as if economic health could be restored merely by escalating the production of goods and services. Hutchins (1953:92) spoke out strongly against such calls:

> If our educational effort is directed chiefly to increasing the supply of material goods, we shall awaken to discover that we do not know what to do with them.
>
> ...
>
> Consider the problem of the United States. What shall it do with its productive capacity? It can divert it, by spending it on arms. it can destroy it, by going to war. Or it can reduce it to absurdity, in capitalistic terms, by giving the goods away or giving other people the money to buy them. There is no reason to suppose that we can solve such a problem by giving everybody vocational training, or that when the problem has arisen on a world scale it can be dealt with by technicians and engineers. Civilization is the deliberate pursuit of a common ideal.

Even in the present time there are those who hold that where there is competition for funds, vocational education should take precedence over education which aims to develop the whole person. Graham (1986:13) pointed out the limitedness of such a position. He said that there is commonly expressed the belief

> that society needs engineers and doctors, whereas it does not strictly need historians or sculptors. This is a suggestion of the greatest interest, I think, because it is at one and the same time a thought that most influences public policy and discussion and one which is deeply mistaken.
>
> To begin with, the idea that we could need engineers without needing non-engineers is absurd. We *only* need roads if we have reason to travel, and if our sole reason were to explore further possibilities for road building the whole exercise would be pointlessly circular. Engineers are valuable because, amongst other things, we want to drive to the opera and attend lectures in Egyptology.

In view of the above arguments, it should be clear that to hold up the goal of "economic efficiency and growth" as a desirable outcome of education for society is problematic indeed.

Educands who are merely equipped to fit in with a prevailing economic system, and who have no means of judging the outcomes of their participation, or of placing value on particular outcomes, are plainly not capable of exercising the social responsibility required in today's world.

On the other hand, if people were to acquire a true educational development (of the whole person) they would be better equipped to contribute towards the redesign of prevailing economic systems. This would undoubtedly be in the interests of economic effectiveness.

Goal F: Enhancement of national prestige and power.

A goal such as this is susceptible to every shortcoming that attends any form of window-dressing. It is possible that national prestige would be enhanced by the accomplishment of impressive production figures, such as high pass-rates or

comparatively large numbers of graduates. However, no production figures ever fully capture the reality of the means by which they were attained. "Impressive" results are most easily obtained as a result of a watering-down of requirements, which can hardly be said to be in the real interests of either the graduands or those whose lives they affect.

Conversely, the development of individuals in accordance with Maslow's meta-motivations, would result in qualities that have no place in a show-case. The proliferation of these qualities would conceivably strengthen the fabric of society and possibly the cohesiveness of nations, but not in a way that serves a partisan competitiveness.

Goal G: Progress toward human equality.

Let us examine, firstly, what might be meant by the term "human equality".

Bowen (1977:325) began his chapter on "Progress Toward Human Equality" by stating that

> **One of the most compelling beliefs underlying American society is that glaring differences among people in freedom, power, status and income are wrong and should be ameliorated.**

Bowen (1977:325,326) went on to describe the various spheres of American life in which parties press for "equality":

> The demand for equality is expressed in the labor movement, the farm movement, the strivings of racial and ethnic groups, the women's movement, political action by the poor, the quest of teenagers for adult status, the gay liberation movement, the attempts to confer civil rights upon children, the efforts of the handicapped to gain employment, the demand of the elderly for first-class citizenship and dignity, the occasional efforts to end discrimination based on physical appearance, and even the restless assertiveness of prisoners and other institutionalized persons. Virtually every group that experiences inferiority in social or economic status presses for equality. Responses to this demand take the form of extending civil rights; outlawing discrimination based on race, sex, and religion; reforming the tax system; broadening the coverage of social insurance and public assistance; subsidizing health services, housing, and food; and, not least, extending education to persons of all classes.

From such a list, one might infer that "equality" embraces

i) recognition of the right to exist and

ii) equal treatment before the law.

Bowen, however, did not mention these two components. Instead, he described several "dimensions of inequality" which people seek to redress (Bowen: 1977:328):

> *Freedom* is personal autonomy or choice enjoyed by the individual. *Power* is the influence of the individual over others. *Status* is the social standing of the individual relative to other persons. *Income* is the money or equivalent received by the individual. *Psychic satisfaction* is the inner psychic return people may receive from the whole of their experiences.

For the most part, these dimensions represent commodities that no outward agency can confer on an individual. The exceptions to this are: freedom from unfair restriction (which amounts to equality before the law) and fair pay for fair work, which is also a facet of equality before the law. In every other conceivable respect of the items on Bowen's list, it is not possible to confer equality, since the phenomena listed represent qualities of inner development.

Freedom does not reside in the enjoyment of unlimited choice, as in which of a given array of commodities to consume. A mature interpretation of freedom has less to do with being able to do as one likes, and more to do with acquiring the ability to decide responsibly what may be worth doing. The development of such an ability devolves inevitably upon becoming free to act responsibly. It can have no other outcome, for every other possibility translates into permitting oneself to pursue advantages at the expense of other people. The required maturity cannot be legislated into a person.

Power originates in strength of will and charisma. When people without these qualities have been put into positions of decision-making authority, the results have been monotonously uninspiring.

Status comes from one's inherent respectworthiness. In a trivial sense, status can be equated with rank within an organisation, which carries attendant protocol. A person can be given the privileges that go with this rank, but not the respectworthiness.

Income is a more complicated phenomenon, representing a person's economic power in a given social setting. One's economic power is a measure of the extent that one is able to direct the economic efforts of others. Possibly, in the ideal, one's economic power should be related to the value to others of one's own economic activity. This relationship is complicated by the phenomenon of money, which can be stolen or extorted by force and hence might not represent the economic right that its face value indicates. It is further complicated by the fact that economic activity which is of value to one segment of a society may be valueless to another segment, encouraging as it does practices at odds with the values held by that other segment. This applies, for example, to money earned from prostitution or the sale of cigarettes or DDT. Attempts to procure equality of income could be of two kinds: those which seek to obtain equal pay for equal work (to which no objection can be raised on condition that the work in question actually is equal), and those which call for everybody to have the same

total income. The latter kind is indefensible because it proposes to give everyone the same economic power irrespective of what he does or whether he produces anything of economic value at all. Such a circumstance represents a disincentive to the creation of economic value, or to doing anything which needs to be found valuable by others.

Psychic satisfaction, if understood correctly, might embrace one's total satisfaction with existence, one's buoyancy, optimism, contentment with self, and enjoyment of the life of one's mind. If any commodity was ever unable to be transferred by legislation, surely it is this one.

Despite the above arguments, it would appear that the pursuit of "equality" remains a major preoccupation.

Bowen (1977) examined the possible role of education as a means of diminishing social differences. However, he used as a measure of the contribution of education the academic level of attainment of various portions of the population, without any regard for the ascertainable level of development of a person that might result from the obtaining of a qualification.

In other words, if a minority group were to increase the proportion of bachelors degrees earned by its members, this was regarded by Bowen as progress toward "equality". There is an implication here that irrespective of what higher levels of academic attainment actually do for the individual, attaining those levels is to be regarded as desirable. I question this implication.

Bowen looked at Higher Education's effect on the distribution of income, and concluded that the difference has been modest. He offered an explanation for this (1977:336):

> Despite the modest gains of recent decades, history teaches us that some skepticism is in order about even the possibility of substantial progress toward equality of condition. Most industrial societies - capitalist and socialist alike - have been characterized by wide dispersion in social position among their people. Inequality of condition has a way of surviving even the most well-intentioned and thoroughgoing welfare programs, educational efforts, religious and moral crusades, and even violent social revolutions. The inertial forces are potent and temporary gains have a way of vanishing in the long run. The idealism behind programs for equality is usually no match for the forces of human avarice, pride, and lust for power.

The factors assumed responsible for the non-attainment of equality in Bowen's explanation are evasive long-term phenomena which resist being directly addressed. Possibly the realisation of this motivated him to state (1977:335):

> The resources devoted to changing socioeconomic conditions and the length of time over which they have been applied have been inadequate in relation to the magnitude of the task. The belief that millions of people can be changed quickly through crash programs with limited resources is patently false. Even with well-conceived programs and adequate resources, significant progress is bound to be slow. Success requires appropriate and diversified methods and adequate resources, applied consistently over several generations. Progress should be measured not in years but in decades or even centuries.

An alternative explanation to the one provided by Bowen is that the goal has not been attained because it is unattainable. An indication of the recognition of this possibility is given by Bowen's statement (1977:355,356):

> If differences are measured in terms of a single criterion, such as income, differences are bound to be pronounced. But if other qualities are valued along with income - values such as learning, moral virtue, religious commitment, sociability, talent for art and handicrafts, green thumb, patriotism, civic participation, athletic ability, mechanical skill, and adventurous spirit - then overall inequality can be lessened and the potential incompatibility between equality and excellence can be reconciled.

This statement amounts to a recognition that no single dimension of talent or enterprise can stand as the measure of equality. Since there are many such dimensions, the inevitable uniqueness of each individual makes the concept of equality (of attributes) lose all meaning.

Differences in talent or enterprise cannot be legislated away, and it seems pointless to deplore such differences. What may be justifiably deplored, however, is unfairness, in regard to withholding privileges from certain groups on account of their non-pertinent dissimilarities. (An example of a pertinent dissimilarity: in general, nine-year olds should not be permitted to drive trains - it cannot be claimed a discrimination to deny them the privilege of doing so.)

The principle of equality before the law, if fairly applied, ought to take care of the objective aspect of discrimination. But a legal principle alone is insufficient to deal with the subjective component of discrimination.

The subjective component is related to the effects of what is seen to be discrimination on the feelings and self-images of the observers.

It may possibly be true that the widespread unease about social inequalities is rooted more strongly in the subjective domain than in the objective.

Bowen (1977:356) commented on the distinction between the two:

> **Actual inequality is measured by the objective differences among people in freedom, power, status, income, and psychic satisfactions. Perceived inequality is measured by these same differences as *sensed* by these people. Actual and perceived inequality may not be the same. Progress in objective conditions may not enhance the sense of social justice or ameliorate envy and division among people unless these changes are perceived and understood by the persons affected.**

In this passage Bowen implied that a necessary condition for people to cease to feel "envy and division" would be that they should understand the changes which are brought about from time to time to reduce "objective" unfairness. While I agree that this condition may be necessary, I anticipate that it may not be sufficient, for intellectual understanding alone cannot penetrate or resolve the emotional basis of a perception of inequality.

It is possible that this was recognised by Aristotle, when he said (quoted in Hutchins 1953:72):

> **`It is not the possessions but the desires of men that must be equalized, and this is impossible unless they have a sufficient education according to the nature of things.'**

It is beyond the scope of the present research to analyse present educational practices, but it should be noted briefly that the present author questions the ability of present systems of "education" to ameliorate the problem of perceived inequality. In certain instances, the nature of present practice may even exacerbate the problem, by presenting programmes whose competitive nature and rigid requirements pose a severe trial to the self-images of almost any student, let alone those of minority groups. Those who do well in our present universities have their self-images inflated to illusory levels, while those who "fail" have theirs just as proportionately diminished. This effect may contribute to the heightened sensitivity to "inequality" which exists in conventional "educational" settings.

Whether or not educational processes may be reformed in this respect, one speculation appears justified; namely that society in its broadest sense must stand to gain, to the extent that some of its members increase their capacities for dealing with problems of such emotional subtlety.

Goal II: Progress towards personal freedom and autonomy

In Chapter 4 I discussed the issue of personal freedom and autonomy as a feature of an individual's educational development. It is important to note that society may only benefit from the proliferation of personal autonomy provided that such autonomy embraces the freedom to do what is right, not the freedom to do as one pleases. The latter option, as I have illustrated already, leads to social dissolution.

There is also another way in which the educational development of some individuals can promote personal autonomy in the wider population. This would be through such developed individuals changing the nature of prevailing social institutions so that more autonomy in the realm of personal behaviour becomes possible for the population at large.

Goal I: Rendering useful services to various groups of society

I make a distinction between this goal and the goal of economic efficiency. The present goal appears to apply to the pursuit of life-enhancing services which promote health in its broadest sense.

It is undeniably useful to have access to services which are based on an increasingly comprehensive understanding of how the body functions, how our minds work, how diseases are spread, how plants are propagated and hybridised, and how physical and chemical principles may be employed to our advantage.

Goal J: Direct satisfactions and enjoyments received by the population from living in a world of advancing knowledge, technology, ideas and arts.

This particular goal appears misplaced among a list of goals for society. Direct satisfactions are experienced by individuals, not by society.

The creation of opportunities for individuals to enjoy life may well be desirable, but there is no guarantee that enjoyment on behalf of some is unqualifiedly advantageous to all. Consider, for example, the way in which motor-racing may not be appreciated by people who happen to live near race tracks, or by people who are conscious of the pollution produced.

Hutchins (1953:47) described the search for immediate satisfactions as an insufficient basis on which to build an education:

> It gives us no values. It leads us to determine the content of education in terms of the pressures operative in the society. Any connection between these pressures and what is good for the society can at best be coincidental.

This applies even to satisfactions which appear less likely to affect other people adversely, such as the ability to read:

> At best, literacy is a power like any other. It is neutral, like atomic energy; it can be used for evil as well as good. To assume that everybody will be peaceful and happy if everybody has gone to school or learned to read is as foolish as it is to assume that everybody will be peaceful and happy if the world is industrialized. (Hutchins, 1953:46)

The enhancement of certain capacities of some individuals (for example, creativity and inventiveness) can indeed be expected to add to the potential of many other people for obtaining enjoyment from life. However, there is never

any guarantee that a particular enjoyment will benefit all other people equally, or will not result in some change that adversely affects other aspects of people's lives. (Consider, for example, deforestation which has occurred in order to provide paper for mankind's various intellectual preoccupations.)

As a goal for "society", "enjoyment and direct satisfactions" is likely to remain a two-sided coin.

Goal K: A favourable influence on the course of history.

As worded, this goal is clearly problematic, for different parts of society might construe as favourable different courses which history might take. Particular events are generally only favourable to a portion of society - the same events may disadvantage other portions of it.

Besides, which particular circumstances ought to count as favourable? Would they include, for example, good crops, good weather, the attainment of comfort, of social stability, or the conquest of diseases?

The nature of life is such that each of these seeming attractions has its corresponding disadvantage when experienced at a maximum intensity. If the crops are too good, that leads to complacency, waste, and the proliferation of parasites which feed on the excess. If the weather is too good, there is a danger that people will begin to take good weather for granted. This can lead to them reducing their appreciation for the tenuous privilege of having a life-permitting environment, an appreciation which plays its part in the development of the necessary humility to ensure good relations between people.

In this way, every potentially favourable circumstance can be appreciated only

in the context of its delicate balance among many contrasting cyclic forces. It is simply not viable to seek to maximise every apparent advantage. Even the ancient injunction to the human race, to "be fruitful and multiply" has proved itself to have limited usefulness.

We can therefore not presume to saddle "history" with any "most favourable" course.

No course of history, however, can be at all favourable unless it permits the maintenance of the delicate life-balances so necessary to the survival of the web of life. The possibility of history remaining in such balance is regrettably and rapidly disappearing due to the effects of human behaviour which has sought to maximise particular advantages to the detriment of nature's restoring mechanisms.

Once this is realised, we begin to appreciate the need to interfere as little as possible with the processes of nature, and the need to become aware of the complexity of those processes.

To be capable of this requires a broadly holistic outlook that must surely count as evidence of, if not as a necessity for, educational development. The fostering of this capacity in some individuals can be no other than beneficial to the world as a whole, and therefore to society at large.

Summary of Chapter 6: The goals of education for society.

This chapter has examined the question of whether "society" stands to gain by the educational development of some of its members.

The concept of "society" was shown to be complicated, so that the needs of various portions of "society" could be differentially served by the same event. This was borne in mind in my analysis of The Carnegie Foundation's (1977:279) list of eleven different ways in which "society" is alleged to benefit from "education".

I also maintained a distinction between the "educational development of individuals" and "education", the unspecified outcome of present-day "educational" practices. Upholding this distinction puts a different perspective on most of the goals for society listed by The Carnegie Foundation. For example, whereas "education" had been alleged to help in preserving and disseminating the cultural heritage, I argued that the true educational development of individuals should enable them to penetrate beyond the first layer of meaning of this goal, into the realm of enhancing the motives of human beings for existing.

My analysis of The Carnegie Foundation's goals of education for society is summarised in Table 6.1, from which it can be seen that:

- I questioned to some degree the validity of nine of the eleven listed goals.

- I recommended a modification to seven of these goals by describing ways of penetrating beyond the superficial meaning of the goal as originally expressed.

- In the case of four of the given goals, I disputed the ability of present-day "education" to contribute towards the accomplishment of the modified goal.

This chapter has thus supplied evidence for the following conclusions:

- Society does not automatically benefit from education, and in certain cases has suffered setbacks to its cohesiveness as a result of seemingly defensible educational initiatives.

- Goals popularly voiced as desirable outcomes for society should not be taken at face value, but should be scrutinised in terms of holistic criteria for the continuity and cohesiveness of humankind.

- The educational development of some members of society may go some of the way towards accomplishing certain valid goals for society. However, the responsibility for the attainment of such goals must be shared by factors other than forms of schooling. As a respondent in the present research pointed out:

> **Liberal education has been held up as an ideal in Western society for centuries, but can it be blamed for the way "Western" society operates? I would think not - not that I am defending liberal education, but because I am not sure that <u>any</u> educational ideal has the power to transform society. What we have now, namely industrialism, various societal structures, customs, bad habits included, is more the result of opportunism than ideals.**

TABLE 6.1

Summary of my analysis of The Carnegie Foundation's goals for society.

Goals for "society"	validity of goal: accepted	validity of goal: accepted with qualification	validity of goal: disputed	need to modify goal by penetrating beyond surface meaning	not discussed	ability of present-day "education" to accomplish modified goal: disputed	ability of present-day "education" to accomplish modified goal: undisputed	ability of "educational development" to serve modified goal: claimed to exist, alongside other factors
A Preservation & dissemination of cultural heritage		*		*	*			*
B Discovery & dissemination of knowledge	*				*		*	
C Improvement in behaviour of the general population		*		*		*		*
D Progress in broad social welfare		*		*		*		*
E Economic efficiency and growth			*	*		*		*
F Enhancement of national prestige and power			*		*			*
G Progress towards human equality		*		*		*		*
H Progress towards freedom and autonomy		*		*	*		*	
I Rendering of useful services	*				*		*	
J Direct satisfactions and enjoyments		*			*			*
K A favourable influence on the course of history			*	*	*		*	

CHAPTER 7

THEORIES OF EDUCATION AND THEIR CONTRIBUTION TO THE IDEA OF EDUCATEDNESS.

The essential differences between prominent theories.

Western educational thought has produced a number of different philosophies, theories or ideologies, each of which has attempted to describe, from its particular perspective, what education should strive to accomplish. An indication of the variety among these perspectives is given in Table 7.1, which lists the characteristic basis of each of six prominent educational ideologies.

Table 7.1 Bases for the educational ideologies (after O'Neill, 1981)

Fundamentalism	Adherence to intuitive and/or revealed standards of belief and behaviour.
Intellectualism	Philosophical and/or religious enlightenment based on speculative reasoning and metaphysical wisdom.
Conservatism	Adherence to established standards of belief and behaviour.
Liberalism	Development of practical intelligence (effective problem-solving)
Liberationism	Development of new and more humanistic social institutions
Anarchism	Elimination of institutional restraints to augment personal freedom.

There is, however, no generally-agreed way of categorising all the different educational theories and movements that have ever existed. One obstacle to a common categorisation pattern is the fact that individual educational philosophers sometimes have a certain amount in common with various other educational philosophers from whom they differ markedly in other respects.

It is also possible that compilers of anthologies comparing educational philosophies have either not always been aware of (or have not been inclined to take seriously) evidence of lesser-known educational philosophies.

The result is the treatment in various texts of a small number of philosophies/theories/ideologies, which, for the sake of convenience of classification, are sometimes grouped on the basis of partial similarity. In some anthologies certain theories receive no mention whatever.

Differing choices of categories can sometimes lead to a confusion in terminology. This is illustrated in Table 7.2, which indicates the approximate equivalence of categories used in five anthologies consulted.

Table 7.2: Approximate equivalence of terms used to describe educational streams of thought.

O'Neill 1981	Ozmon & Craver 1981	Elias 1980	Pratte 1971	Wynne 1963	Representative Thinkers
Fundamentalism	-	-	-	-	Fascism, Nazism, various religious movements
Intellectualism	Idealism	Liberal Education	Perennialism	Spiritual Self-Realisation	HH Horne WT Harris MW Calkins
				Supernatural Development	St. Thomas Aquinas J Maritain W McGucken
				Super-rational Perfection	TS Eliot M Arnold
				Rational Development	RM Hutchins M Adler S Barr
Conservatism-ism	Realism		Essentialism	Formal Discipline	Plato Aristotle Locke Descartes
				Basic Subjects	HS Broudy HG Rickover GCS Benson JB Conant WC Bagley M Smith
				-	St Augustine H Spencer Hobbes Hegel
Liberalism	Pragmatism	Progressive Education	Progressivism	Apperception	Herbart
				-	AN Whitehead B Russell Pestalozzi Froebel Montessori

				Natural Perfection	JJ Rousseau
				Universal Growth	J Dewey
				Later Experimental-ist	WH Kilpatrick
				Democratic Reconstruc-tion	BH Bode EE Bayles
-	-	Humanist Education	-	-	Plutarch Erasmus Sir Thomas More Maslow Fromm Rogers
-	Existentialism		Existentialism	-	Kierkegaard Buber Sartre Heidegger
Liberationism	Reconstruction-ism	Radical Education	Reconstruct-ionism	Social self-realisation	W Morris Karl Marx Lenin Marcuse Brameld Counts Freire
Anarchism				-	Thoreau Tolstoi Illich John Holt
-	Behaviourism	Behaviourist Education	-	Habit-Tendency	W James
				-	Pavlov Watson
				Human Wants	Skinner Thorndike
-	Analytic Philosophy	Analytical Philosophy	Linguistic Analysis; General Semantics	-	Wittgenstein B Russell Peters Scheffler Patterson

The influence of historical context on educational philosophy.

Each educational philosophy arose in a particular historical context. Regrettably the details of these historical contexts cannot be explored in the present chapter.

For an historical overview, it will suffice to say that the thinking of various ages has revealed a cumulative picture of a number of different facets of human nature, each one not previously realised on a wide scale. Understandably, each philosophy was primarily concerned with the facet of human nature which came into view as a result of circumstances then current. For example, earlier philosophies tend to focus on man the individual, at a time when man could be clearly examined against the backdrop of nature. Later philosophies became more concerned with man in his social context, possibly due to the heightened awareness of social behaviour that inevitably accompanies higher levels of population density.

Pratte (1971:26) likened the spread of educational philosophies to a spectrum: "a continuous graduation of attitudes and beliefs ranging from radicalism to reactionism", and referred to the impossibility of drawing a sharp line between any contiguous two.

Bowen (1977:45,46) used a different set of polar extremes to describe the continuum of ideologies:

> **the individualistic, emphasising the development of persons as the final end, and the collectivistic, emphasising the advancement of society as the final end.**

To speak of extremes such as these may be conceptually convenient, to assist in the making of particular points. In reality, however, the spectrum is not merely

one-dimensional.

Each philosophy has highlighted one or more particular facets of human nature that became evident in a particular context. Yet if we were to look to each new philosophy as a revelation to supplant all previous interpretations, we would be discarding a huge volume of relevant insight. For example, a person is an individual as well as a social being, and a thorough education could not be furnished by concentrating on his or her social character while ignoring the attributes of the individual in him or her.

Each of the historical views embraces at least a partially true insight into the human condition. The views may be different, but they are not mutually exclusive. As do the "particle" and "wave" theories of light, each represents some of the properties of observable reality.

An analysis of ten broad streams of educational philosophy.

In order to augment the list of Qualities that I was developing for the purposes of the present research, I made an analysis of the following ten broad streams of educational philosophy:

- Fundamentalism
- Intellectualism
- Conservatism
- Progressivism
- Humanism
- Liberationism
- Anarchism
- Behaviourism
- Analytic philosophy and

- Anthroposophical educational philosophy.

The sheer volume of literature on Western educational thought precludes an exhaustive treatment of the subject. For the purposes of the present chapter it was not feasible to study at length even a fraction of the original sources. This analysis was therefore based largely on the interpretations of the five anthologies mentioned in Table 7.2, with additional references to particular sources associated with the individual educational movements.

A descriptive account of the essence of each of these philosophies is given in Appendix 7.1, together with a listing of the Qualities valued by proponents of each philosophy, and some points of criticism on each.

The broad conclusions of my analysis are as follows:

- With the exception of Fundamentalism and Behaviourism, each of the ten philosophies can be associated with a list of valued personal qualities. Although these lists vary in length and subtlety, they are by no means mutually exclusive. There are many qualities that feature repeatedly in some of these lists, notably qualities dealing with intellectual capacities such as being able to assess evidence and think for oneself.

- In five of the ten philosophies, there can be found references to an acknowledgement of an essential nature of human beings, which it is the task of education to assist learners to attain. These five are: Intellectualism, Conservatism, Progressivism, Humanism and Anthroposophic educational philosophy.

The difficulty of observing an educational philosophy in practice.

It is not a simple matter to observe a particular educational philosophy in practice. O'Neill (1981:xviii) pointed out that associations between a given educational philosophy and a particular educator can be made only to the extent that we can say:

> a) *If* a person has a conscious philosophical orientation, encompassing moral and political convictions (and)
>
> b) other things being equal
>
> c) he will think and act in predictable ways which merit special attention when it comes to educational questions.

Yet, having said this, O'Neill (1981:xviii) conceded that

> In all probability, only a minority of educators have a conscious and coherent educational ideology, even of the most eclectic sort. Other things very seldom are equal, and therefore knowing about a person's educational ideology is unlikely to be sufficient to inform you about his probable course of action. Conflicts between beliefs, or conflicts between theoretical convictions and practical considerations, may very well cause a person to act in ways that ostensibly contradict his basic philosophical beliefs.

A respondent in the present research indicated during an interview that he would expect to find a great deal of agreement about which qualities were indicative of educatedness among educators espousing different educational philosophies. Where they would differ, he alleged, would be in the proposed means of achieving the common ends.

To an extent, (as may be seen in Appendix 7.1) the various streams of thought do have in common the valuing of certain personal qualities. This is not surprising, since the unit of observation in all places and times is the human

person. Contrast among various pronouncements of how education should be achieved has the effect of obscuring the fact that the proponents of different philosophies do not disagree greatly on which personal traits are desirable.

The variation in comprehensiveness of each philosophy's interpretation of human nature.

A notable feature that emerges from comparing different theories is the fact that each of them is preoccupied with a different aspect of the same overarching reality, comprising humankind, its world and its destiny.

Yet this is not to say that all the known educational ideologies are equally credible. One measure of credibility would be the extent to which an ideology convincingly deals with the full range of facets of human nature.

For every individual, such facets include:

A spiritual nature: that which constitutes the essence of one's being.
A metaphysical nature: a need to account for one's existence.
A religious nature: the need to account for one's destiny.
A behavioural nature: a propensity for one's actions to be affected by outside forces.
A psychological nature: concerned with the forming of a sense-of-self.
An emotional nature
An intellectual nature: comprising a range of powers that can be refined.
An aesthetic nature: a connectedness to beauty.
A motivational nature: the propensity to be energised by ideas.
An imaginative nature
A biological nature: a dependency on the laws of nature that affect life

and health.

A moral nature: a position with regard to fairness and empathy towards others.

A practical nature: a definite need to engage actively with the physical world.

A social nature: an interdependence with others.

If we are to educate individuals, then we must acknowledge the richly complex nature of any individual, and attend to the development of all the recognizeable facets of that complex nature.

The various recognised educational philosophies have demonstrated varying degrees of insight into the fourteen facets of human nature listed above. Rudolf Steiner (1981:5) for example, has provided an extensive and penetrating explanation of the spiritual nature of human beings upon which his educational ideas rest. In all likelihood, no other educational philosopher has given as much attention to this facet of human nature as has Steiner. Whether or not one identifies with Steiner's interpretations of the spiritual essence of humankind, his work deserves to be taken seriously as educational philosophy purely for the reason that he offered such interpretations. Other "educational philosophies" have not offered interpretations of this particular facet of human nature.

Most educational philosophies, in fact, appear to have addressed only a few of the fourteen facets of human nature listed above. To cite an extreme case, the movement which styles itself "post-modernism" (Aronowitz & Giroux, 1991) offers no interpretation of any of these facets.

(Aronowitz & Giroux are prescriptive about certain aspects of social behaviour without offering any analysis of a person's social nature on which to base their prescriptions. Their concern is with broad abstractions such as "discourses of exclusion", "multiplicity", "plurality", "oppression" and "struggle". They

make no reference whatsoever to the development of the individual, apparently upholding the right to criticise other positions on what might be good for the individual, without feeling the need to establish their own position on this.)

My analysis of the ten educational philosophies reveals that they do not all offer explanations of the nature of human beings. Some of them have not acknowledged many of the fourteen facets of human nature listed here, and to the extent that they have not, they fail to engender confidence in their proposed educational methods.

Table 7.3 below shows those aspects of human nature that each of the ten philosophies have addressed. A marker indicates that I have encountered evidence that the given aspect of human nature has been acknowledged, accounted for, or explained by the given philosophy.

Table 7.3 Aspects of Human Nature acknowledged in ten educational philosophies.

Each individual has a

	SPIRITUAL NATURE	METAPHYSICAL NATURE	RELIGIOUS NATURE	BEHAVIOURAL NATURE	PSYCHOLOGICAL NATURE	INTELLECTUAL NATURE	AESTHETIC NATURE	MOTIVATIONAL NATURE	IMAGINATIVE NATURE	BIOLOGICAL NATURE	MORAL NATURE	SOCIAL NATURE	PRACTICAL NATURE	EMOTIONAL NATURE
FUNDAMENTALISM			*	*							*	*		
INTELLECTUALISM		*	*	*	*	*	*	*	*		*			
CONSERVATISM	*	*	*	*		*	*	*	*		*	*	*	*
PROGRESSIVISM			*		*	*	*	*	*		*	*	*	*
HUMANISM		*		*	*	*	*	*	*		*	*		*
RECONSTRUCTIONISM				*		*						*	*	
ANARCHISM				*	*	*		*	*				*	
BEHAVIOURISM				*						*				
ANALYTIC PHILOSOPHY					*								*	
ANTHROPOSOPHIC	*	*	*	*	*	*	*	*	*	*	*	*	*	*

The link between a person's concept of educatedness and his or her orientation to given educational philosophies.

A person's orientation to any philosophy, whether educational or otherwise, would seem to be founded on his or her observations of human nature, and not vice versa.

If, through personal experience, one had come to value "independence" (for example) one might align with philosophies that espoused means of fostering

independence in learners. The valuing arising from personal experience is primary, the alignment with a philosophy a secondary consequence.

In the present research I am concerned with determining which personal qualities are valued as a result of primary experience. It would not appear useful to determine the extent to which my respondents are aligned with any given philosophies, for such a measure will not reveal anything about the specific qualities a respondent has come to value.

O'Neill (1981:xxiii) provides a tested inventory designed to determine the orientation of respondents with respect to several educational philosophies. The items in this inventory are all statements dealing with the educational process in relation to the achievement of broadly implied philosophical ideals.

For example, item 38 (accorded a liberalist orientation by O'Neill) reads:

> **The school should be community centered; it should reflect the needs and interests of the locality in which it resides.**

Item 46 (accorded a conservative orientation) reads

> **The basic value of knowledge is its contemporary social utility; knowledge is primarily a means of adapting successfully within the existing social order,**

and item 54 (accorded an anarchistic orientation):

> **Formal education is basically unnecessary and contributes little or nothing to the vast sum of human experience.**

Clearly, none of these items deals directly with personal qualities. A person might value some quality such as "resourcefulness" irrespective of his or her position in relation to the above three items.

Hence, the valuing of personal qualities may be regarded as a separate issue from that of alignment with given educational philosophies.

Hence, in the survey which follows, (where I will be consulting respondents about the personal qualities they find indicative of educational development) I see no need to investigate the philosophical orientation of the respondents.

It would be of interest, however, to analyse what the outcomes of the present research reveal about the ten philosophies investigated. This is done briefly (as a post-experimental exercise) in Appendix 7.2.

Summary of Chapter 7.

This chapter reported an analysis of the ten main streams of Western educational thought in order to document what each has contributed towards describing the educationally well-developed person.

The analysis showed that there is a great deal of overlap between the lists of qualities valued by proponents of the different educational theories.

Also, in five of the ten philosophies studied I encountered acknowledgements to the effect that there exists an essential nature of human beings, which it is the task of education to assist learners to attain.

Both of the above findings strongly support the thesis being developed in the present research.

A major purpose of the analysis of these ten educational theories was to gather statements describing personal qualities held to be indicative of educational development. In one form or another, all the descriptions of personal qualities that emerged from the present analysis were used in a subsequent survey to identify the qualities which are generally perceived to be most indicative of educational development. This survey is described in the remaining chapters of the present dissertation.

CHAPTER 8

AIM AND APPROACH TO THE PRESENT INVESTIGATION

The research question.

The preceding chapters have examined the concept of educatedness, the state or condition of being educationally well-developed. These chapters have shown that educatedness can be associated with personal development in a number of dimensions, which include the psychological, socio-political, economic, cultural and aesthetic, and those of communication, knowledge, sensitivity, competence and spirituality.

A brief summary of the preceding chapters will serve to illustrate the need for the present research.

Chapter 1 anticipated that there are many dimensions of personal development that contribute towards optimising one's potentials, and that "educational" processes do not necessarily address all of them or even possibly the most salient ones.

Chapter 2 explored the idea of being educationally well-developed and showed the complexity of trying to define perfectibility in human development.

Chapter 3 examined evidence for the existence of a human "species-nature", namely a state-of-being toward which all meaningful personal development might naturally converge, irrespective of cultural or geographic context

(presuming, of course, that the individual's personal development was not blocked for some reason).

Chapter 4 analysed fifteen overarching "aims" or reasons why individuals might seek educational development, and contrasted those aims which are widely regarded as evidences of desirable development with those that are merely instrumental for "getting on in the world".

Chapter 5 discussed several ways in which the development of an individual is linked to the nature of his or her society. It argued that for the ongoing viability of a society, it may be more important to satisfy higher needs than to satisfy lower needs. Optimal human development must therefore be linked to the possibility of serving the higher needs of people.

Chapter 6 analysed a list of several goals of "education" for society in contradistinction to that for the individual. It showed that upholding a distinction between "education" and "the educational development of individuals" puts a different perspective on the value of conventional goals of education.

Chapter 7 summarised an analysis of ten major streams of Western educational philosophy in order to document what each has contributed toward a description of the educationally well-developed person. Many qualities are valued equally highly by proponents of these various philosophies, a fact lending force to the thesis being developed in the present research, namely that it may be possible to define a core concept of optimal human development which is independent of context.

This presents a complex picture, which it is my intention to bring into focus and illuminate, by incorporating the contributions of many sources. My broad aim is to get closer to an understanding of the essence of educatedness, by

investigating empirically whether there is any general consensus about the qualities which signify educatedness.

The reader is reminded that the word "educatedness" was adopted by the author to serve as a concise way of denoting "the extent to which a person is educationally developed". Since the word is uncommon and will require to be explained to those hearing it for the first time, it will not be used with respondents in the research, who may confuse its meaning with that of the word "educated", which to many connotes simply "having been through formal schooling in a particular context".

The phenomena under investigation are the qualities regarded as constituent components of educational development in a person, without reference to formal schooling or to any other particular process that may foster such qualities, and without reference to any specific context of place or culture.

Very specifically, for the purposes of this research, "educational development" will be taken to include any form of personal development that is considered to contribute towards a person making the most of his or her potentials as a functioning human being. Such forms of development may include, for example psychological, intellectual and aesthetic development.

Various other terms were considered as an alternative to "educationally developed" for the purposes of describing a person who has progressed significantly toward realising his or her potentials as a functioning human being.

Each of these, however, had a particular drawback. "Fully-functioning" (as used by Carl Rogers (1983)) boils down to a description of healthy psychological functioning, a necessary, but not sufficient component of the kind of development I had in mind.

"Developed" used alone is too broad a term, and "mature" is too confined to a connection with socially responsible behaviour.

Since the origins of the word "educate" reside in the idea of "leading out" (educere) or "unfolding" towards the attainment of one's potentials, the term "educationally developed" was considered to be the most appropriate descriptor of the kind of development that the realising of potentials implies.

This research, then, will be aimed at identifying the qualities that are associated with personal educational development, and, in particular, those which are felt to signify advanced educational development.

My research question is therefore:

WHAT ARE THE ESSENTIAL HUMAN PERSONAL QUALITIES THAT ARE THOUGHT TO BE INDICATORS OF EDUCATEDNESS (i.e. ADVANCED EDUCATIONAL DEVELOPMENT)?

In pursuing this question I recognise that educatedness is not a natural objective phenomenon that may be investigated directly through sensory perception. It can be described only in terms of the way it is formulated in people's minds. Furthermore, since one cannot consult every mind in existence, it is only possible to determine a current conception of educatedness in terms of the comprehensions a particular group of people.

To what extent could the findings of such an investigation be generalisable to or even hold meaning for future times or other groups? This will be discussed in the present chapter, in which I will attempt to justify both my research approach and my reasoning for obtaining a suitable group of respondents.

Selection of a research approach

Carr and Kemmis (1986) distinguish three major research approaches in the realm of education: "positivist", "interpretative" and "action" research. It will be useful to outline here the distinction between them in order to justify my selection of the "interpretative" research approach for this project. ("Interpretive" is the more common usage.)

According to Carr and Kemmis, "positivist" research in education is a legacy of the prevailing "scientific" approach which, while appropriate to the natural sciences, has been emulated in various forms in the humanities, with varying degrees of success. The identifying characteristic of the positivist approach is that it treats the process of enquiry as the uncovering of a universal pattern that indubitably exists and simply remains to be discovered.

These authors point out (and I agree) that this condition (namely, the existence of a fixed and indisputable pattern) does not apply when the object of the enquiry is a human mental construct, such as an attitude or a perception. Attitudes and perceptions are neither absolute, nor are they irrevocably constant. They are formed as a result of peoples' interaction in social contexts, so any attempt to understand perceptions (for example) necessitates the recording of peoples' own interpretations of their perceptions in terms of the values they hold and the constraints they observe. Such observation can illuminate the social context within which perceptions apply.

Interpretive research, therefore, attempts to record and interpret peoples' interpretations of their own constructs. The outcome will, of course, not be a scientific "truth", but rather a contribution to understanding which is valid to the extent that it faithfully represents the interpretations of those consulted.

The outcome of a piece of interpretive research is not precluded from being highly focused, despite the apparent divergence of attention necessary to the

methods of interpretive data-gathering. After obtaining a collection of interpretations of an issue, the interpretive researcher has an obligation to synthesise such interpretations in order to delineate more concisely the salient characteristics of the issue. If such focusing reveals a pattern in the perceptions of the people who were consulted, then this pattern deserves to be recorded as an outcome of the research.

The fact that a pattern has been detected by a piece of research does not necessarily render that research positivistic. Irrespective of the paradigm within which it is conducted, all research should be capable of detecting patterns in the observed phenomena.

Carr and Kemmis' chief criticism of the interpretive approach is that it risks describing a social situation as people see it without necessarily being able to point the way to what could be done to improve it. Indeed, the very "detachment" of the interpretive researcher mitigates against the likelihood of change. They appear to feel that research into social processes is not worthwhile unless it results in changes in practice. They argue that, whereas a disinterested "interpretative" observation may be stimulating, it is likely to be viewed as theoretical and has relatively little chance of resulting in change among the practitioners engaged in the particular social process.

The deciding factor, they argue, that would make a piece of research more likely to result in change, is a greater extent of ownership, involvement and intervention by the researcher himself (or herself) in the particular process being studied. They describe a third major research approach, called "action" research, in which such intervention is maximised.

Carr and Kemmis define action research as research into practice, by practitioners. Its key characteristic is the personal intervention by the researcher-practitioner into the practice being researched, which is essentially an

aspect of his or her own usual work. This involves several cycles of planning, acting, observing and reflecting, in a climate of critical discourse between all the parties affected by the practice.

The four-stage process (of planning, acting, observing and reflecting) that Carr and Kemmis attribute to "action" research is, in my interpretation, no different from a single cycle in the quite natural development of knowledge of an individual person. It differs only in the implication that the process should include a number of participants who, by discourse, simultaneously contribute to a common growing understanding of the social context, and thereby attain a more satisfactory level of practice.

> **Action research ... precipitates collaborative involvement in the research process, in which the research process is extended towards including all those involved in, or affected by, the action. Ultimately, the aim of action research is to involve all these participants in communication aimed at mutual understanding and consensus, in just and democratic decision-making and common action towards achieving fulfillment for all. (Carr & Kemmis, 1986:199)**

This communication is urged to take place in a "critical" climate. In this sense, "critical" appears to mean that all the participants deliberately:

- examine the viewpoints (i.e. assumptions, habits, precedents, constraints and ideologies) of themselves and all other participants;

- treat them as "problematic" (i.e. do not take them for granted, but unrelentingly examine them for inconsistencies and areas of conflict, recognising that they are merely constructs);

- communicate any perceived problems to do with the practice, the viewpoints or the discourse to all other participants; and

- are prepared to modify their own viewpoints significantly in the light of the overall growing understanding of the social context.

I agree that being "critical" in this sense is a laudable state of mind for a community of people striving to act in an optimum way around a set of interlinking practices. I do not believe, however, that in order for researchers to be properly critical requires that they engage in "action" research as distinct from any other type of research. Anybody can be "critical" and clearly ought to be, irrespective of their mode of research, in order to produce results which are meaningful in the widest sense of the word.

In the case of the present research project, there are at least two sound reasons why action research would be inappropriate.

Firstly, my inquiry is aimed, primarily, not at any specific practice, but at tapping perceptions which themselves result from many peoples' experiences of life in as much of its complexity as they could experience. I do not, at this stage, see any scope for myself or any participant to carry out a specific cycle of practice which can be appraised to provide feedback for the next cycle in a particular educational setting. Such an activity may follow later, once the outcomes of this research are available to give it direction.

Secondly, I would be involving people from diverse fields, who do not normally participate in a set of interlinking practices. There are simply too many different practices in the picture at this stage. I could not expect participants to begin working enthusiastically toward refining a common appreciation of what constitutes a meaningful improvement of practice. This might occur eventually if some participants choose to commence action research around their own practices, stimulated by the findings of this project. As Carr and Kemmis (1986:200) observe:

> One of the problems in educational action research is that people involved in education do not `naturally' form action research groups for the organisation of their own enlightenment.

These considerations lead me to conclude that the present project should be conducted in the spirit of interpretive research.

Before describing the approach I have taken, I find it appropriate to mention another potentially useful approach which I elected not to use. This would have been to observe and characterise the qualities of a group of people who were considered to manifest an advanced state of educational development.

Such an approach was used by Maslow (1971) to investigate the characteristics of the self-actualizing person. Maslow selected subjects to "observe" (through interviews) on the recommendation of his friends and colleagues that the proposed subjects were suitable - that they, in the opinion of the nominators, appeared to be self-actualizing persons. Through interviewing more than 200 such subjects, Maslow deduced a number of qualities that characterised the (reportedly) "self-actualizing" person. In the absence of indisputable consensus about who might be the most appropriate subjects to use, he was obliged to cast the net as widely as possible and hope that by doing so, he would uncover some of the operant characteristics. His method relied strongly on his own ability to distinguish between characteristics that were merely coincidentally common to many of his subjects and characteristics that might have been significant indicators of the state of being self-actualizing.

In the present research I wanted to avoid the difficulties inherent in Maslow's approach. I decided not to try to identify people of advanced educational development in order to investigate what they might have had in common. No doubt such people exist, but without a predefined measure of what to look for, how would one go about finding them? I saw no need to assume that the perfectly developed person exists, for no matter how many desirable features a

person exhibits, there is always the possibility that he or she will manifest relative weaknesses, lapses, or inconsistencies.

Hence, instead of focusing on actual people whose educatedness would be contestable, I decided to focus on the individual characteristics that are adjudged to be indicators of educatedness.

By asking a number of people to identify the qualities they found significant, I would be accessing the experience that results from all of their lifetimes of observation. With this approach it would not be necessary to introduce the fiction of the perfectly developed person. Respondents would be able to judge each specific quality in the light of their experience of that quality in many other people, without having to imply that any given person ought to manifest that quality.

The research would be conducted in two phases. The first would be to compile a set of qualities that a wide-ranging variety of sources would associate with educatedness. The second phase would be to use this set as the basis of a survey in which suitable volunteers would be asked to estimate the significance of each quality in the set as an indicator of educatedness.

The first of the two phases of the proposed research would be unmistakably interpretive in character in that it would aim to uncover (in people's own words) the components of their conception of personal educational development.

The methods used would closely resemble those of a well-documented form of interpretive research known as phenomenography. Phenomenography is a research approach which pays attention to the unique way in which individuals construct meaning about a phenomenon (Stalker, 1993 and Marton, 1992).

Phenomenographers are concerned to find out people's interpretations of "what" a phenomenon is as opposed to presenting them with a description of a phenomenon (whose meaning would be assumed to be shared by all observers) and getting them to respond quantitatively to it. They are not concerned with the "how much" of a phenomenon, only with how it is understood by their subjects, usually in their own words, through interviews.

In phenomenography, the identification of conceptions, not who holds them, is of primary importance (Stalker 1993:65). The task of the phenomenographer does not include relating the emerging conceptions to the demographic characteristics of the subjects (Stalker, 1993:67).

The phenomenographer has no fixed "method" but has to apply intuitive synthesis to bring the gathered interpretations to a useful focus.

The general method of processing phenomenographic data is described by Marton (1986:34) as follows

> **When we read and classify descriptions of a phenomenon, we are not merely sorting data; we are looking for the most distinctive characteristics that appear in those data; that is, we are looking for structurally significant differences that clarify how people define some specific portion of the world.**

Such a process is essentially subjective and intuitive, and is directed at constructing meaning.

In the second stage of the proposed research I would depart from the approach of phenomenography in order to refine the conceptions elicited in the first stage and to determine the extent to which these conceptions may be held in common by other suitably experienced subjects.

This second stage would necessitate the use of a basic empirical method for sorting and prioritising the associations made by a group of subjects. In this respect it may resemble positivistic research, but the resemblance would be limited to the use of numerical categories as a means to sorting and prioritising. Even the numerical methods to be employed in this stage will have the eventual purpose of enabling a description to be made of what is salient, rather than of testing any specific hypothesis.

I have very deliberately elected not to attempt to "place" the present research (both phases of it) too rigidly within one of the known "paradigms" or research traditions. (A paradigm is a basic set of beliefs about knowledge and what is knowable that guides our approach to seeking knowledge (Guba, 1990:17)).

Jacob (1989) considered that qualitative research ought to be consciously imbedded in a particular research "tradition" in order to make explicit the assumptions that the researcher makes about the nature of the human universe, about theory and about what counts as a legitimate question and as an appropriate methodology.

My position on this issue is in contrast with that of Jacob, and is supported by the experiences of the following group of writers:

Firstly, Pitman and Maxwell (1992:767;768) concluded a comparative analysis of four major approaches to qualitative evaluation with the insight that simple dichotomies such as positivist - interpretivist and realist - relativist do not satisfactorily reflect the complexity of the different approaches available to the qualitative evaluator.

They held the view that there is not a one-to-one correspondence between a research paradigm and suitable research methods, and emphasized (1992:753) the need to choose from a variety of methods according to the requirements of

the research situation. This need was endorsed by Miles and Huberman (1984) and by Patton (1990:39), who discussed the usefulness and validity of combining in a given study research methods customarily associated with different paradigms. Patton also claimed (1990:90) that in real-world practice it is possible to separate research methods from the epistemology which gave rise to them.

Atkinson, Delamont and Hammersley (1988:243) stated emphatically that it is of little use to classify research into neatly segregated 'paradigms' or 'traditions', since doing so "does not reflect the untidy realities of real scholars" and warned that such classification "may become an end in itself, displacing researchers from gathering data on important problems and/or building theories". Their position was endorsed by Buchmann and Floden (1989).

Pitman and Maxwell (1992:730) recorded that a major feature of the development of qualitative research has been what they call the 'paradigm wars' of debate concerning qualitative versus quantitative research or naturalistic versus positivistic research paradigms. (Guba (1990) provides a comprehensive description of the debate between the competing paradigms of positivism, post-positivism, critical theory and constructivism.)

Pitman and Maxwell (1992:731) insisted, however, that despite the philosophical attention being paid to this debate, the debate itself has become increasingly detached from the actual conduct of qualitative research.

This detachment may well result from the observation that it makes little difference to the research process whether distinctions between positivism and relativism, for example, can be rigorously maintained. As Pitman and Maxwell (1992:768) point out: "the last real logical positivists abandoned that position in the late 1940's, as a result of devastating critiques of both the assumptions of the approach and its validity as an account of how science is actually done."

The arguments presented above substantiate my decision to refrain from declaring a paradigmatic "home" for the present research. Nevertheless, I believe that the description of my own approach to researchable reality, given in the preface of this dissertation, would enable me to be associated to a certain extent with the "constructivist" position described in Guba (1990:25).

To return to the first phase of the proposed research: I was conscious of three factors that might have diminished the domain of the set of qualities being compiled for such a survey.

a. The researcher may have been biased in selecting which qualities to include. My only defence against this was to make a point of including every quality that I encountered irrespective of my view of its importance.

b. The researcher may possibly not have looked in all the right places to discover the full range of qualities that may be pertinent. So much has been written on education that it would be the work of a lifetime even to study the ideas of all the major contributors. If every writer had a truly different view of what was important, the amount of reading necessary would have been endless. As it turned out, Bowen's impression that the same goals keep on appearing (mentioned in Chapter 1) was confirmed. After a certain amount of reading, a pattern of diminishing returns became evident, reassuring the researcher that the set of qualities I had collected contained <u>at least</u> a great majority of all the possibly relevant qualities.

c. The researcher may have been unable to recognise the value of certain statements as pointers towards qualities that deserved inclusion in the set. We can only include what we understand to be relevant, and it is thus quite possible that some important qualities may escape identification due

to the inability of the researcher to recognise their importance. From this potential limitation no researcher would be exempt, but the limitation was reduced by involving a number of other people in the process of originally proposing qualities for inclusion in the first phase of the study.

Selection of Respondents

Since significant human development may be encountered in every conceivable context, those with sufficient perspicacity to recognise such development might equally well be found in almost any setting. Eligibility to be a respondent in this research would certainly not be confined to some demographic group.

Ideally, therefore, I should be aiming to consult participants who exhibit the maximum possible diversity, by which I mean that the viewpoints of the respondents should be likely to have been influenced by the greatest possible number of factors, both "external" and "internal". External factors are circumstantial and historical, such as culture of origin, type of life experience, and level of schooling. Internal factors would include motivation, will-power, affective associations, sense of self, and characteristic temperament. (It is these internal factors which typically complicate attempts to apply reductionist empirical research to human subjects.)

For the purposes of the present research I have deliberately sought to include subjects exhibiting the widest practicable diversity in their external factors. I also welcomed the fact that each subject had a unique permutation of internal factors, because, the greater the diversity, the more likely it is that any views shared by the group as a whole will have universal applicability.

If the diversity of the respondents was to be sufficiently maximised, and if it

were to turn out that their views did have a great deal in common, then it would appear that these views must represent an approximation to the optimum arrangement of human experience regarding educational development. That is, such views would tend to arise irrespective of whom was consulted, provided that the respondents were suitably experienced, perceptive and reflective people.

(Of course, if the diversity among the respondents were to be insufficiently maximised, there might remain a common factor or factors (whether external or internal) that could account for any similarity in their views.)

In my approach to this research, I am keeping open the possibility that educatedness may be a function of a common human nature which is independent of culture. A state of "desirable" development which was only of value to a particular culture would be a feature not of human nature, but of that particular culture-nature.

To obtain maximum diversity in a group of respondents one would ideally recruit them from every walk of life, in every possible cultural setting across the face of the Earth. To do so would have been beyond the scope of this project. There were certain practical constraints that influenced my choice of respondents:

First of all, my respondents had to be accessible to me. I also wanted them to have thought seriously about educational development, of their own free accord, before taking part in this study. Further, they needed to be sufficiently perceptive, mature and discerning to be able to distinguish the signs of educational development in people.

This was a particularly important feature of the research design. In the context of this research, I do not accept that equal credibility can be attached to the opinions of all people. Whereas everyone may have an opinion, one could not

expect all opinions to be based on an equal amount of evidence or quality of experience and reflection. To make judgements about educatedness requires the ability to recognise and identify relative value among subtle distinctions of behaviour, and the ability to imagine responsibly what may be ideal. It would not be satisfactory to seek the opinions of anybody at random as if the outcome of doing so would represent some "norm". A reasonable attempt had therefore to be made to ensure that respondents were suitably equipped to participate.

On account of the method I developed for the survey (see Chapter 10), it was also necessary that respondents would be able to read and evaluate other people's ideas on educational development, which might sometimes be phrased in an obscure and abstract style.

In addition, the act of responding to the survey required a considerable level of sustained commitment, demanding at least three hours of concentration prior to an interview.

It was therefore necessary that respondents would be capable of maintaining their interest in the topic for at least that duration. They also needed to be relatively articulate in order for me to tap their perceptions. For these reasons I chose to recruit respondents who were themselves educators. In doing so, I was not assuming that educators have a monopoly on knowledge of desirable human development. I was, however, banking on their specialist understanding of and current interest in the issue at hand: an understanding that arises from their on-going professional responsibility, which in Dewey's view (according to Wirth, 1966:19) was

> **to seek clarity about the nature of man's condition and to define and sharpen the tools for getting on with the task of human fulfillment.**

By not consulting people from every single walk of life, I concede I have not

maximised the extent of diversity among my respondents. However, if one were to pursue the maximum possible diversity, where would one draw the line about whom to include and whom to exclude? For the purpose of containing the project to a manageable size, I judged it sufficient to maximise the diversity of the fields of discipline of the educators I would be consulting.

It should be remembered that although I chose educators on account of their particular eligibility to participate, I was interested in their opinions, not as members of any demographic group, but as eligible individuals.

Each respondent would be assessing the set of collected qualities in his or her personal capacity as an observer of human nature. His or her impressions of what constitutes educatedness would be the result of reflection on a potentially infinite variety of experiences.

Each of them will have travelled uniquely, pursued a unique combination of interests, and possess a unique combination of acquaintances and role-models. All of them will have worked and read, thought, synthesised, enjoyed and suffered in a way peculiar to themselves.

Such diversity ought to be sufficient to strengthen the plausibility of any common views that may emerge.

I have been challenged that any commonality in the views of my respondents could be ascribed to them possessing the common background of a "Western" culture. To counter this challenge, I offer the following two arguments:

1 How Western is Western?

Many of my respondents, through their reading and travel (particulars of their diversity are listed in Chapter 10) are bound to have assimilated something of the worthwhile essences of other cultures to which they have been exposed. They can therefore not be assumed to have views influenced solely by Western thought. (Some of them might even be opposed to elements of what is commonly understood to be a "Western" ethos.) There is no reason, for example, why a sensitive and educationally developed Westerner should be unable to recognise the merits of a quality that was first articulated in some other culture. An example of such a quality is the Native American understanding of the need to refrain from interfering with the self-regenerating processes of nature. Many Westerners appreciate the value of this particular quality.

2 Which values are peculiarly "Western"?

I dispute the possibility of describing a set of values that may be said to be peculiarly characteristic of any given demographic group (including those classified - somewhat arbitrarily - as "cultural" groups). Isolated values may be emphasized more in some societies (for example, the reputedly high regard of the Japanese for honourable conduct), but values as a full set can hardly be imagined to differ significantly from group to group, since values are formed by individuals reflecting on their experiences. A given value is equally likely to be developed by an individual from one milieu as an individual from any other, provided that his or her experience is based upon interactions with other people.

Elsewhere in the text I have quoted "Western" writers who sharply criticize the outcomes of "Western" economic practices, presumably because those writers hold values antithetical to the values of the people

who promulgate the practices they take issue with. Though our "Western" civilization has many shortcomings, they cannot be ascribed to some mythical "Western" set of values unavoidably present in all its members.

A "Westerner" has as much chance as anybody else of forming a unique viewpoint as a result of reflecting upon his or her life experience. It is this individual uniqueness on which I am relying to provide the necessary diversity among my respondents.

Limitations of the proposed approach.

Given that I will not be able to maximise the diversity of my respondents, however, I cannot claim that the interpretation of educatedness which emerges will be universally applicable.

I am confident, however, of reaching a group of people with sufficient diversity to regard the outcome as a first approximation to a universally valid conception of educatedness. This conception can be strengthened by incorporating the views of ever more respondents.

To verify the universal applicability of the findings of this project may necessitate repeating the survey in different societies around the world. (This is beyond the scope of the present research.)

If my reasoning about the "optimum arrangement of human experience" is flawed, such an extension of the survey might reveal differing views of ideal human development in different societies.

Both Maslow (1971:324) and Rogers (1983:266,267) have indicated that they do not expect such differences to be found.

There will inevitably be some perceptions on "educatedness" which are not captured in this exercise. This would have to be the case no matter how large a group of people participated, and therefore cannot be considered a failing of the research design. A map of the whole range of perceptions of mankind on this issue will probably never be achieved.

We can only command as much insight into ourselves as has been accumulated in the private insights of all human beings who have existed up to the present. If some valid particular insights have not yet occurred to anyone on Earth, these insights will be missing from our picture, which cannot be completed until the day when all possible thoughts have occurred.

Thus it is argued that the present research design is capable of producing a partial, although substantial, illumination of the nature of educatedness. The details of the method are described in the following chapter.

CHAPTER 9

PRELIMINARY INVESTIGATION: THE COMPILATION OF A COMPREHENSIVE SET OF QUALITIES ASSOCIATED WITH EDUCATEDNESS.

Database literature search

In order to determine whether a study such as the one I proposed had been done before, an initial search was done on the ERIC database incorporating material published between 1980 and September 1987, the date of the search.

The search strategy is recorded in Appendix 9.1 .

This search yielded a large number of items, the titles of which were scanned to produce a short-list of 326 abstracts.

The abstracts revealed no evidence of any study similar to the presently proposed one. Over 70 of the indicated articles were obtained and provided useful background material.

A second search was carried out on the ERIC database after the completion of the present research, to check whether any study similar to the present one had been reported. This search incorporated material from 1987 to May 1994, the date of the search.

The search strategy is also recorded in Appendix 9.1. The abstracts again revealed no evidence of any similar study having been reported.

Several articles contained useful indications that there is increasing interest in the ideal outcomes of educative experiences for human beings. No explicit theoretical orientations to optimal human development were detected.

First phase: collecting statements from interviews.

The first stage in the development of a set of Qualities (that is, qualities attributed to be indicators of educational development) was to interview a number of constructively oriented academics and others connected with education, to collect statements in their own words, describing Qualities which they felt were salient.

For this compilation process, I chose to consult mainly academics, for the same reasons that apply to the selection of my respondents for the final survey. This first group consisted of 36 people, none of whom was used as a respondent in the final survey of this study.

In order to encourage these respondents to generate the widest possible range of Qualities that they were capable of generating, it was important not to allow them to be influenced by one another's proposals. I therefore consulted each one individually, after the manner of the Delphi Technique described by Ang et al. (1979).

I reasoned that there is much common understanding accumulated in the minds of most people, and I therefore regarded the volunteered ideas of interviewees as a legitimate source of considered data upon which to begin building a set of

Qualities.

I selected a number of potential correspondents:

- Some academics whom I knew from my experience on campus were particularly interested in the subject.

- Others who were recommended by some of the above.

- Although I was not selecting a representative sample of people, I did want as wide a range of views as possible. I selected people from nine out of ten Faculties (I left out the Faculty of Music by an oversight), males and females, blacks and whites.

- Most were academics, but I included two students, one ex-student (postgraduate), one school headmistress and a retired careers adviser.

Each potential correspondent was approached personally (by myself) given a verbal description of the venture, and asked to participate. Almost all agreed very willingly. Only two academics declined, on the grounds of not feeling competent to contribute at this early stage.

Those who agreed to participate were sent a reminder of the question to be discussed, namely **WHAT CHARACTERISES THE EDUCATED PERSON?** and were asked to jot down some ideas in advance.

(This term "educated person" proved problematic. As a result of the interview experiences I later discontinued it in favour of one that would not be so strongly associated with formal schooling.)

At each interview, the participant was reminded that

1. "Educated" could be taken to mean whatever he or she wanted it to mean, and

2. Since it was impossible for me to avoid influencing them, I would not be trying to be a neutral observer but would engage in discussion and ask for clarifications.

I took notes at the interviews. Each set of notes was subsequently transcribed into a set of discrete statements ("ideas generated at the interviews") which was typed and returned to the interviewee for approval. An example of one such set is given in Appendix 9.2.

With two minor exceptions, all these statements were verified by the interviewees as faithfully representing the concepts they had described at the interviews. In the two cases where rewording was indicated, the necessary adjustments were carried out to the satisfaction of the interviewees concerned, as part of the standard procedure of the Delphi Technique.

Development of a preliminary classification system for the Qualities.

Each interviewee generated between six and thirty individual "ideas". Altogether, over 700 separate statements were obtained. In general, the "ideas" made up a coherent picture, in that very few of the statements were contradicted by others.

There were only two exceptions. One concerned whether educatedness was or was not culture-dependent. The other had to do with whether wisdom was or was not a component of educatedness.

The essential meanings of these statements were transferred to cards, which were sorted to eliminate duplication. Prior to sorting, it had been anticipated that the "ideas" would boil down to a core of approximately 50 discrete Qualities, but this did not appear feasible without losing the subtle shades of meaning that separated many related ideas. I decided to retain all Qualities that were distinguishable from one another. After the elimination of duplicated "ideas", I was left with 359 separate Qualities, each of which was written on a card. These cards were sorted in order to group those that related to similar themes.

Twenty-seven separate categories evolved (see Table 9.1) which were named for the themes they represented. One category, for example, contained all the Qualities pertaining to "self-knowledge". This included items such as

> **Recognises his own shortcomings and strives to diminish them.**
>
> **Understands how others see him, and**
>
> **Is aware of what he knows in relation to what there is to be known.**

A point was reached where the classification system so produced was adjudged to be sufficiently consistent to serve as a reference frame for gathering further Qualities from other sources.

TABLE 9.1 PRELIMINARY CLASSIFICATION SYSTEM FOR "QUALITIES" OBTAINED FROM INTERVIEWS

Categories which "define the field":

1. The point or purpose of being educated
2. The meaning of the term educated
3. Those attributes which do not signify educatedness
4. Formal schooling
5. The role of direct experience

Categories describing "areas of growth"

6. Self-knowledge
7. Emotional balance
8. Inner resources: motivation and drive
9. Confidence
10. Adaptability
11. Individuality
12. Other personal qualities
13. Socialising skills
14. Ability to predict and work towards a vision of the future
15. Communication skills
16. View of social structures
17. Disposition towards evidence
18. Morals, values and responsibility
19. Holism and continuity
20. Knowledge of human nature
21. View of culture
22. Perceptiveness, ability to discriminate
23. Specialist knowledge (relating to the person's field of work)
24. Requisite knowledge (in order to be considered educated)
25. View of knowledge
26. Types and ways of thinking
27. Worldly competence

The numbers used in the above list serve no purposes other than for indexing the list.

Formulation of a card-sort survey method and obtaining feedback about it from the first group of interviewees.

I planned a survey method for finding out which of the Qualities in the (yet-to-be-expanded) classification system would be felt by any future interviewees to be the most reliable indicators of educatedness.

This method entailed making up sets of cards, each card bearing a description of one Quality from the classification system. Respondents would be asked to sort the cards into a box with four divisions. At a subsequent interview I would discuss with each respondent the themes that he or she had identified as most indicative of educatedness.

I sent a copy of the set of 359 Qualities and a list of the 27 categories into which I had grouped them, together with an outline of my proposed survey method, to the 36 original interviewees for comment.

Six of them replied in writing, and they, together with every one of the others whom I telephoned subsequently (reaching all but two, who were away on sabbatical leave) encouraged the continuation of the work and accorded it relevance.

One respondent wrote, for example:

> **`I want to encourage you to carry forward your work because of its relevance in helping those of us who are academics understand what we are doing and perhaps more importantly what we should be doing.'**

The feedback comprised the following points:

1. There was general approval for using a card-sort as a survey method. One written response, for example, indicated:

> **`I think the academic community could handle (and would probably be stimulated by) the card system that you describe.'**

2. The number of options available for the card-sort was questioned:

I had proposed that the card-sort divisions might be labelled as follows:

NO ... No, I don't think this has to do with being educated.

PERIPHERAL ... This feature may have to do with being educated, but it seems like either a peripheral aspect or a corollary of another more substantial one.

SUBSTANTIAL ... I regard this feature to be a substantial indicator of educatedness.

VITAL ... I consider this feature absolutely fundamental as an indicator of educatedness.

One respondent suggested that it would be sufficient to have three options. He proposed the divisions: NOT/PARTIAL/CRUCIAL.

This suggestion had merit, for, in general, choosing from among three possibilities along a given dimension may be as fine a distinction as people can be expected to make with confidence. I was, however, concerned that some respondents might have got around the difficulty of deciding where to allocate an item by over-use of a middle option. I also wanted data that would distinguish between those qualities <u>not</u> felt to be components of educatedness, and those that were.

The "no's" would have been accounted for whether I provided three options or four. But the "yes's" would have had too coarse a grading if there were only two options left for them. I preferred three levels of "yes", and so decided not to adopt this particular suggestion. (Later developments led me to expand from four to six the number of options used for the card-sort in the final survey.)

3. It was suggested that I should devise a test to monitor the consistency of the way each respondent sorted the cards. The respondent could be asked to re-sort a sample of cards taken from the box that he/she had already sorted. If their sorting was unacceptably inconsistent, one might conclude that either their own view was not coherent, or their level of commitment to responding was questionable.

This suggestion was adopted, and a consistency test was developed along the lines indicated. The test is described further on in this chapter.

4. I was cautioned to remind participants not to lump the concept of educatedness with all the things they approve of in people.

For example, "generosity" may be desirable, but does it constitute a component of educatedness?

I was obliged to think very carefully about this issue. On a trivial level I might have ignored the cautioning, because I did not intend to give my later respondents the chance to generate Qualities of their own devising. I could thus safely expect that concepts such as "generosity" (which did <u>not</u> appear in the preliminary set of Qualities) would not later be raised.

Going beyond this consideration, however, the cautioning obliged me to consider on what basis a respondent might be selecting <u>any</u> given Quality as an

important indicator of educatedness.

Bearing in mind that I was concerned to find out what they viewed as indicators of educational development (in the sense of "fully-functioning", as opposed to the sense of "how one becomes as a result of formal schooling") I could not justify excluding any Quality that might have been part of their image of what fully-functioning entailed. "Generosity", for example, might not be fostered by formal schooling as we know it, but that should not rule out the possibility of it being a desirable feature of the fully functioning person in the eyes of certain respondents.

I therefore decided not to restrain my respondents from associating Qualities with educatedness just because they approved of those Qualities.

Pilot survey to test the card-sort method

Although the concept of the card-sort method had met with general approval, I was still not satisfied with the naming of the divisions into which respondents would be sorting the cards.

For the pilot survey I therefore devised a new set of divisions, focusing on the significance of each Quality as an indicator of educatedness.

The divisions were:

"This Quality has NO/MINOR/CONSIDERABLE/EXCEPTIONAL significance as an indicator of educatedness."

I made up one full set of 359 cards, each bearing a description of one Quality from my preliminary classification system. This set was divided into two approximately equal-sized sets, and each "half-set" was issued to a volunteer. (One volunteer was an academic and the other a postgraduate student.) Later I issued the entire set to another postgraduate student volunteer.

I interviewed each volunteer separately to explore the information they could provide as respondents as well as to obtain feedback about the method.

The feedback dealt with:

1. The number of cards

I had been concerned that to sort 359 cards might have proved too onerus a task. The pilot-run participants managed the task without difficulty, but wondered whether an increased number of cards (since the set was going to be augmented) would not be daunting.

We discussed the possibility of reducing the task to one of sorting a set of 50 or so themes. Having selected certain themes, a respondent might then be shown the cards representing sub-themes associated with those themes, and be required to make further choices amongst the latter.

It was, however, unanimously felt that each respondent would be better equipped to make a meaningful contribution by having access to all the cards, being thus enabled to consider every card in perspective with all the others. The sub-theme idea was thus abandoned.

2. A consistency test

The pilot-run participants felt that the consistency test was an essential feature of the survey method. The test I used with them was as follows:

Without letting the respondent see me do this, I selected 10 cards at random from the cards he or she had already sorted, and noted the divisions into which each card had been placed. The respondent was then asked to re-sort those 10 cards in my presence. If they allocated the cards very similarly on both occasions, I would have deduced that their approach to the task had been reliable. I was indeed satisfied with the consistency of sorting exhibited by the three volunteers. One, for example, allocated four cards to the same divisions as she had previously, and six cards to adjacent divisions. The question then arose: what would constitute an acceptable performance, indicative of consistency? A statistician reassured me that the choice of a limit denoting acceptability was arbitrary and could be left to my discretion. I devised an arbitrary limit of acceptability to use in the final survey. This was that out of 12 cards randomly selected, more than half (i.e. 7 or more) had to be placed either in the same division as before, or in an adjacent one.

3. The number of cards in the top division

I had been expecting very <u>few</u> cards to be encountered in the category "EXCEPTIONAL SIGNIFICANCE", making it relatively easy to single out individual Qualities upon which to base the interviews.

This did not prove to be the case. For instance, the person who sorted the full set of cards allocated no fewer than 137 cards to the top division. This was far too many to flip through at the start of an interview in order to obtain a quick estimate of a respondent's priorities.

I had to ask this particular pilot-run respondent to group into themes the 137 cards she had placed in the top division. By doing so, she identified eleven themes that we were able to discuss.

However, the grouping process took a long time, and it became clear that such grouping would need to be built into the survey instructions, so that it would have been completed by the time of the interview.

4. The issue of generalisability across cultures.

The above respondent felt that all of her eleven themes were likely to be valued universally (even if accorded differing priorities in different cultures). I did not record discussing this issue with the other two pilot survey participants, but their top themes (given that they had each only sorted a "half-set" of cards) bore a great resemblance to those of the former respondent. The extent of this resemblance reinforced my confidence that the method had the potential to reveal the essence of what might be universally valued.

5. "Attitudes" contrasted with "Behaviours".

One participant noted that some of the Qualities described attitudes, while others described behaviours. She reported that she herself had rated less significant (as indicators of educatedness) those Qualities which described an attitude in such a way that it was not guaranteed that the appropriate behaviour would follow.

This I found quite understandable, for it may well be a mark of personal development to back up one's attitudes with the appropriate behaviour more frequently than do most people. Despite this consideration, I did <u>not</u> deem it necessary to translate all the "attitude" cards into descriptions of the corresponding behaviours, for there often arise very understandable reasons which prevent people from translating their attitudes inflexibly into the

corresponding behaviour.

6. Re-wording of some cards.

The wording of the statements on some of the cards was reported to be unclear. In all such cases the wording was corrected in order to make it unambiguous to the person who had drawn attention to the ambiguity.

Addition of "Qualities" to the preliminary classification system from written sources.

Literature in general abounds with statements that have some bearing on the issue of educatedness. Almost anything that has ever been written contains some clue to its author's view of life and what he or she would consider to be a desirable direction (or possibly an undesirable direction) for human growth. One could go on reading for ever and not have "covered the field".

On account of this, I found it justifiable to consult and include ideas from texts that ostensibly may not have had a direct bearing on the research question, but nevertheless provided relevant and valuable insights.

I studied over 130 works to find additional Qualities and evidence in support of those already in the collection.

I focused on three main areas:

- The ideas of renowned educationalists
- The ideas of generalist thinkers regarding humanness and human needs.

- Research and position papers centred on the function of the university and the meaning of being educated.

As my reading progressed, I found it necessary to add extra categories to my preliminary classification system.

The extra categories were:

- Aesthetic Appreciation
- Maturity
- The use of power
- Way of constructing reality

In most of the works studied the authors did not single out desirable Qualities in convenient point form. I was obliged to condense the essence of wide-ranging arguments into a form that I could use.

I collected in excess of twelve hundred quotations and ideas that supported my summaries of the arguments used by the various authors. These were used later in refining the classification system to its final form.

A further unexpected but helpful source of Qualities was provided by one of my initial interviewees, who, as a result of our interview, had become sufficiently interested in the topic to set his class of 28 4th year medical students an exercise on it. He asked them to write a paragraph outlining the qualities which are the mark of an educated person. Their responses were passed on to me. I judged the students to have exhibited substantial and penetrating views on the topic, and incorporated some of their responses into the classification system. (A selection of the students' statements is given in Appendix 9.3.)

I also collected and incorporated into the classification system lists of Qualities

put forward by individual writers.

I found 28 such lists, each containing from three to thirty or so Qualities. In Appendix 9.4 I name alphabetically the authors of the lists, and provide a brief description of the nature of each list.

Addition to the preliminary classification system of Qualities derived from the outcomes of workshops.

Further Qualities were obtained from the outcomes of three separate "workshop" discussions in which I was involved, and the purpose of which was to isolate desirable qualities of the well-developed person.

The first two of these "workshops" took the form of a "Value-Engineering Exercise", which is a way to prioritize a list of issues by arguing the relative merits of each item on a list against those of each other item in turn.

This type of exercise follows a structured procedure, which has a precedent in the world of engineering design. Both workshops were facilitated by a colleague who has used the method frequently in a variety of settings in the course of his professional work.

The earlier of the two "value-engineering" workshops was not held specifically for the purposes of the present research. It was undertaken in the context of curriculum planning in an academic department at UCT. The aim of the workshop was to explore the question

"What are the life-skills we want graduates to exhibit at the end of the

course?"

I participated in this workshop in my professional capacity as a consultant on higher education. Besides the facilitator, myself and one other outsider, there were six other delegates: all members of the academic staff of the department concerned. I was fortunate enough to have access to the results of this workshop to employ in the present research. While participating, it occurred to me that the "life-skills" being described as valuable were not specifically the preserve of the profession in question, but were equally likely to be valued in most other walks of life.

The procedure used in the workshop was similar in some ways to that used in applying the Delphi Technique: each participant listed and put forward to the group any number of life-skills that he or she valued, in the manner of a brainstorming session. These were recorded by the facilitator. The next step was to reduce the number of life-skills to be worked with to 18, following the precedent of other such exercises. The purpose of this was to limit the number of comparisons that would need to be made. Since every item would be compared with every other item, one pair at a time, it was important not to allow the exercise to exceed the concentration span of the participants.

Through group discussion, every contributed lifeskill was examined to determine whether it really was perceived as unique or whether it formed an aspect of some other lifeskill. Related items were clustered where possible, until only 18 discrete items remained.

Each item was then compared with every other item, using a numerical score to record their relative importance. On each comparison, discussion had to continue until consensus was reached about the score to allocate. The scoring procedure is described in Appendix 9.5. A summation of scores at the end resulted in the 18 life-skills being ranked in order of their agreed importance to

the participants.

The clarity of outcome of this exercise prompted me to arrange a similar workshop to be held six months later with a different group of participants, this time specifically for the purposes of the present research.

Besides the facilitator and myself, the second workshop was voluntarily attended by seven academics from a variety of disciplines. (Of these, three had participated in my first round of interviews two years previously. None of them had participated in the earlier workshop, nor were any of them a respondent in the final survey of the present research.)

The guiding question for the workshop was

> **"What are the qualities that we value most as indicators of the well-developed person?"**

At the start of the workshop, participants put forward the various qualities they considered eligible for such a list. When a satisfactory number of items was charted, we clarified the terms used and grouped some together where appropriate.

This workshop led to the development of a ranked list of 18 Qualities (reproduced in Table 9.5 together with the approximately equivalent Qualities generated in the earlier workshop). Table 9.5 illustrates the close correspondence that occurs in a number of ways between the lists produced by two different groups of people.

Table 9.5: Comparison of Qualities raised and prioritised at two independently held workshops.

	Qualities emerging from the second workshop		Approximately equivalent Qualities from the first workshop	
	In order of rank, showing score that led to the ranking		**Showing the score obtained for each item on the day**	
1.	TAKES RESPONSIBILITY*	28	HAVE RESPONSIBILITY	18
2.	HAS MORAL INTEGRITY	27	HAVE VALUES (Integrity, responsibility, loyalty, can clarify values)	28
3.	EMOTIONAL MATURITY	25	HAVE SELF ESTEEM (ego strength, emotional strength, self respect, acceptance)	12
4.	SELF-KNOWLEDGE: ACCEPTANCE	22	KNOW YOURSELF (Know your limits, use your talents)	10
5.	ACCORD DIGNITY, VALUE TO OTHERS	21	ACT WITH COMPASSION (empathy, caring, respect for life and for others)	10
6.	SENSE OF PURPOSE, INNER DRIVE	15	(no equivalent on its own)	
7.	CAN EXERCISE GOOD JUDGEMENT	13	CRITICAL EVALUATION (reflective thought, disposition to evaluate practice, wisdom)	23
8.	OPEN-MINDED	13	(no equivalent)	
9.	WIDE WORLD-VIEW: AND A SENSE OF AWE	10	(no equivalent)	
10.	UNDERSTANDS PEOPLE	9	UNDERSTANDING HUMAN NATURE	14
11.	CREATIVE; RESOURCEFUL	7	BE CREATIVE (innovative, at ease with change)	8
12.	INTERPERSONAL COMMUNICATION	7	COMMUNICATE WITH OTHERS	17
13.	AWARE OF QUALITY	6	BE PERCEPTIVE (be aware, recognize inspiration, recognize good example)	5
14.	IDEALISM: OPTIMISM: DRIVE	6	HAVE HOPE (think positively, avoid cynicism, improve the future, enthusiasm	19
15.	HUMOUR, PLAYFULNESS; AESTHETIC SENSE	3	(no equivalent)	
16.	INQUIRING MIND	3	(no equivalent)	
17.	KNOWLEDGE; SKILLS	2	HAVE KNOWLEDGE (information, understanding, insight)	11
18.	SELF-DISCIPLINED	0	MANAGE YOURSELF (be assertive, maintain balance, manage stress, have stamina, independence)	12

* (Has an holistically supportive orientation towards life in all its forms and shows initiative in acting in accordance with such an orientation.)

What could have accounted for these instances of close correspondence? At neither workshop did the facilitator or myself present any lists of criteria, nor even arrive with such lists in our possession. I attempted to influence as little as possible the compilation of the lists of the day, putting forward on each occasion only two or three issues that were of some interest to me. (I did not record which issues I put forward and I am not sure whether I used the same (few) issues at both workshops.)

It appears plausible that the two results were similar because the outcome of each amounts to an aggregation of its participants' views on what is essentially the same phenomenon. Although we perceive ourselves to be greatly determined by both our individual and our cultural experience, it seemed to me that, observed from many vantage points, humans are nevertheless characteristically human, and there ought therefore to be no reason to expect different groups of randomly selected adult observers to come to radically different conclusions about what might comprise desirable educational development.

It thus appeared attractive to make further use of this type of workshop to investigate the extent to which people from a wide variety of backgrounds would spontaneously turn out to value the same set of qualities. Upon reflection, however, there were several reasons which led me to refrain from conducting more of these workshops. These reasons were:

- In narrowing down to a manageable number of Qualities for the exercise, we had been obliged to blur the distinctions between some by merging them. For example, in one of the workshops, the participants had agreed to combine into a single item the concepts of "a broad world-view" and "a sense of awe and wonder". This was not satisfactory.

- It is possible that participants left out, unwittingly, items of which they

have at other times been conscious, thus rendering the list incomplete. The likelihood of this occurring is strong, for my own research up to that time had already produced around 400 Qualities. Even if we presume that the 18 items used at the workshop were indeed those of the greatest priority to all the participants, we must acknowledge that ranking these amounts to ranking the top 18 out of possibly 400 relevant items. Such ranking has relatively little meaning if one considers that to have been among the top 18 in the first place, the items may all have been of comparable importance. To obtain a meaningful ranking by the method of these workshops would thus have required every participant to have had access to the list of 400 Qualities before commencing the exercise. Each participant would then have had vastly many more decisions to make (and so would the group) before arriving at a manageable number of Qualities. This prospect was felt likely to lengthen the duration of a workshop beyond feasibility.

- From time to time at the workshops, persuasive personalities caused other people to back down from their lines of argument for the sake of reaching a "consensus" in the given time. The final outcome was therefore not a result of true consensus.

Instead of using more of these workshops, I felt it would be better to proceed using a survey method which allowed each respondent to have access to the same large set of Qualities as all other respondents and to evaluate the Qualities free of the direct influence of others.

The third (and different) workshop that provided statements of Qualities, was conducted at a primary school, with the aim of describing "ideal qualities of the school-leaver", for the purposes of developing and clarifying the school's mission.

The participants were 80 adult members of the school community, parents and teachers included.

As a parent, I helped to design this workshop, participated in it, and had access to the results.

The participants formed sub-groups of 8 - 10 members each. Each sub-group made its own list, choosing a scribe and discussing the matter for about 1 1/2 hours. Scribes wrote the group's list on flipchart sheets. At a plenary session, each scribe presented the results of his/her group's discussion.

Subsequently I recorded all the items appearing on all the flipchart sheets.

After eliminating duplicates, a list of 100 Qualities resulted. (See Appendix 9.6) Probably fewer than five of these did not already appear in the classification system that I was compiling.

Re-organisation and expansion of the preliminary classification system.

Where possible, I fitted newly encountered Qualities into the existing classification system.

A point was reached, however, when this system became unwieldly on account of the accumulation of items that did not quite fit any one of the existing categories, or seemed to have a claim upon two or more of the categories.

When a pattern of diminishing returns became evident in the search for new

Qualities, I discontinued searching and re-arranged my collected material in order to consolidate and rationalise the classification system.

In its final form, the classification system comprised 666 Qualities (listed in Appendix 9.7) within 47 categories, which are presented in Table 9.2.

Table 9.2

CLASSIFICATION SYSTEM
for statements describing qualities of the educationally well-developed person
(Revised December 1991)

		No of Statements
A	Self-knowledge	22
B	Self-regard	6
C	Openness to experience	11
D	Psychological stability	14
E	Ability to deal with own emotions	6
F	Self-expression	23
G	Modesty	6
H	Self-discipline	8
I	Integrity	8
J	Virtue	6
K	Contentment with simplicity	8
L	Confidence	13
M	Adaptability	16
N	Individuality	22
O	Initiative, decisiveness	6
P	Perceptiveness	28
Q	Reverence	5
R	Holism and continuity	15
S	Concern with the spiritual	10
T	Disposition towards evidence	13
U	Other - centredness	26
V	Future - orientatedness	9
W	Justice and fairness	8
X	Search for meaning	17
Y	Knowledge of how knowledge is constructed	13
Z	View of reality	10
AA	Orientation to self-development	12
BB	Aesthetic appreciation	10
CC	Knowledge of human nature	24
DD	Specialist knowledge	13
EE	Requisite knowledge	28
FF	Specific thinking techniques	23
GG	Flexibility and scope of thinking ability	14
HH	Enjoyment of thinking	3
II	Awareness of thinking processes	4
JJ	Command of language	5
KK	Communication : decoding skills	9
LL	Communication : encoding skills	9
MM	Communication : reaching others	10
NN	Relating to others	29
OO	Taking responsibility	20
PP	Morals and ethics	15
QQ	Values	11
RR	View of social structures	32
SS	Use and understanding of power	19
TT	Relation to culture	23
UU	Worldly competence	24
		666

Summary of Chapter 9: Preliminary investigation

Using a variety of sources, I collected and classified a set of more than six hundred separate Qualities (that is, qualities held to be indicative of educational development). These sources included:

- interviews with 36 academics;
- workshops with academics, parents of schoolchildren and schoolteachers;
- twenty-eight lists of valued Qualities produced by other writers;
- a study of the Qualities valued in ten different streams of educational philosophy; and
- speculations regarding Qualities to be valued, made by writers on education, psychology and other disciplines.

This set of Qualities was to be used to survey a separate group of volunteers from an educational milieu (mainly academics) to determine which Qualities were widely held to be indicative of educational development.

CHAPTER 10

A SURVEY TO DETERMINE THE SALIENT COMPONENTS OF EDUCATEDNESS.

Design of the method of the survey.

I made up ten sets of 666 cards for use in the survey. Each card carried a typed statement describing one Quality that appeared in my revised classification system. The intention was to give each respondent a set of cards to sort according to the importance of the given Qualities as indicators of educatedness. I would then base my interview with each respondent on the Qualities he or she had identified as the most important indicators of educatedness.

I was, however, still not satisfied with the naming of the various divisions into which the respondents would be asked to sort the cards.

On attempting to sort some of the cards myself into the divisions used in the pilot-run I realised that those four divisions did not encompass certain possible responses. The divisions needed to allow for the fact that any given Quality may need to manifest with increasing subtlety at different stages of educational development.

For example, consider one Quality generated in the first round: "can identify patterns in apparently chaotic situations". This capability can be observed at many different stages of development of a person. Indeed, it may be a requisite for being able to learn at all - even for learning the difference between "up" and

"down", as an infant.

We might say that, however educationally developed one becomes, this Quality is always a requisite. The level of competence required, however, increases as the applications become more subtle. The mere possession of the Quality is therefore insufficient to denote educatedness. We have to be able to say something about how relatively skilled at this behaviour a person is.

Also, the process of becoming educationally developed is cumulative. This means that one cannot suddenly develop a new dimension of educatedness without the ground having been prepared for it. Some developments may have to occur before others are possible.

This is corroborated by Fletcher (1978:16):

> **Structural developmental theories suggest that as people mature, they go through a series of stages of development. Each successive stage is qualitatively different from the previous ones, at least partly because certain cognitive operations not available at earlier stages suddenly become available. Internal processing capability at each stage of development is limited by the cognitive operations available.**

and also by Scheffler (1985:11):

> **New potentials arise with the realization of the old; ways of thinking about related topics are now open to her, that were formerly closed. New feelings of confidence may contribute to potentials for other sorts of learning as well.**

Some qualities may manifest for the first time at a basic level in a person's educational "edifice" (structure of educatedness). Others, again, may appear at an advanced level, because they can come into being only as the culmination of

other developments. This is illustrated in Fig. 10.1, which shows only a fraction of such an "edifice" comprising a few related qualities, for the sake of example. (The levels indicated on this diagram are arbitrary.)

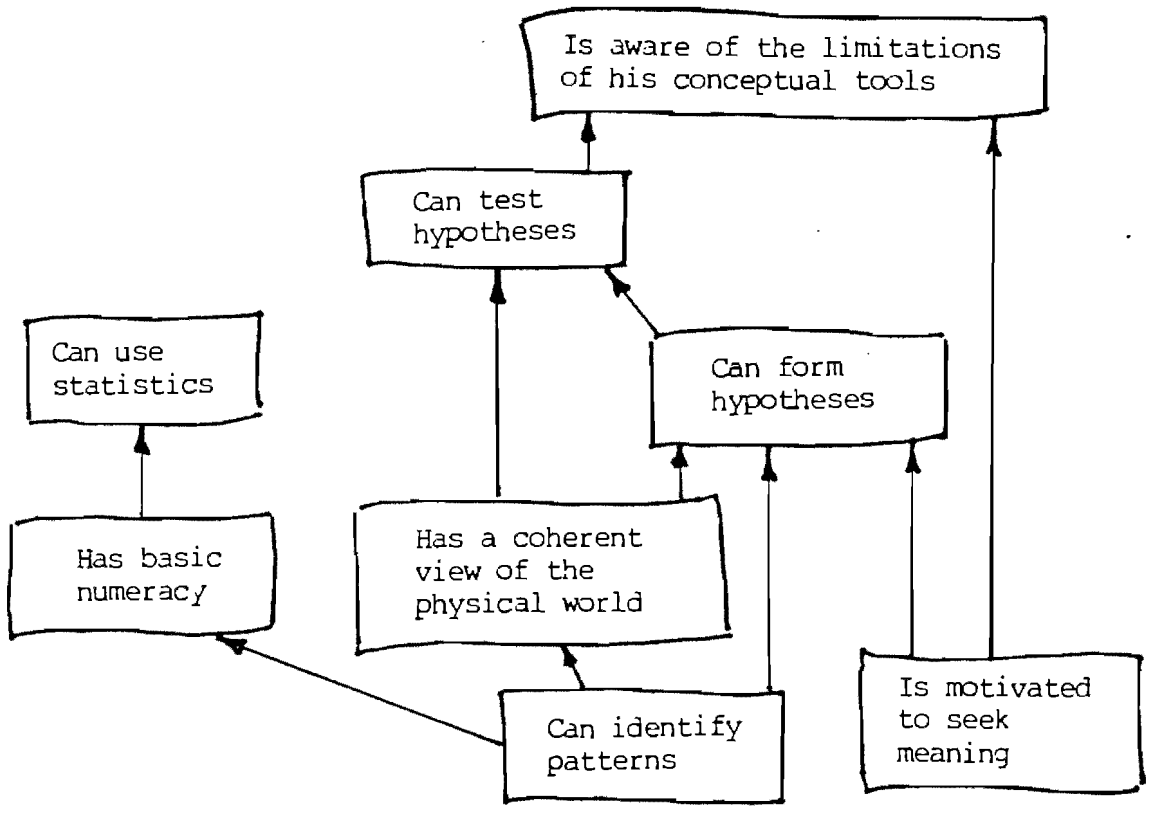


Fig. 10.1: Capacities as requisites for other capacities

It should be emphasised that Fig. 10.1 does not represent a process. Rather it represents a number of related capacities of some person. Each capacity would seem to be a necessary condition for the development of the one to which it is linked by an arrow.

The development of each particular capacity is fostered by a cycle of activity, which may or may not influence the other capacities. For example, one's basic

numeracy is strengthened by exercises in arithmetic and by attending to and reflecting on the patterns noticed in the process. The growth of this capacity is subject to various influences - such as good or bad associations - and the availability of stimuli.

When a certain minimum level of development of the capacity for basic numeracy has occurred, the person is ready for attending to an offshoot capacity like "statistics". But each time one performs an exercise in statistics it will have a reinforcing effect on one's basic numeracy. So, as a result of exercising "advanced" capacities, certain "basic" capacities become strengthened.

Fig. 10.2 shows the sequential development of a person's "edifice", simplified to contain only three hierarchical capacities: (Size of block indicates level of competence.)

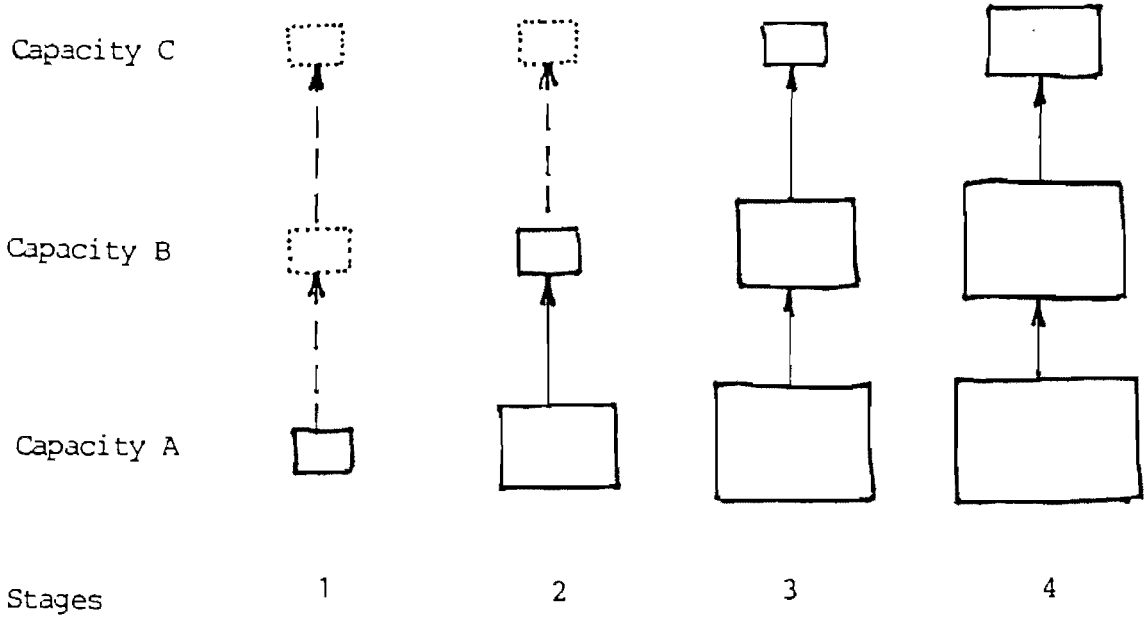


Fig. 10.2: Successive stages in the development of related capacities

Repeated exercising of particular capacities will allow those (and the ones below them) to be strengthened.

Some of the capacities (especially the more basic ones) might reach a ceiling: a level of development beyond which it is either

- difficult to recognise further growth, or

- unnecessary to grow further in order to provide a sufficient foundation for their related, more advanced capacities.

From Fig. 10.2 it can be seen that mere possession of capacity A could not be singled out as an indicator of educatedness, as persons at all stages of development would satisfy this criterion.

However, the relatively advanced manifestation of this capacity might well be taken as an indicator of educatedness. I therefore found it necessary to qualify the survey question so that a card describing any given quality would be understood to indicate more than merely the presence of the quality. There had to be the implication that the quality should be "noticeably well-developed" in the hypothetical person whose educatedness would be weighed up by a respondent. This was taken care of in the wording of the survey instructions.

Enlisting respondents.

I sent a letter to all Deans and Heads of Department at the University of Cape Town, explaining the project and asking them to bring the letter to the attention of their academic staff and forward me the names of those interested in participating, or alternatively, the names of those whom they felt I could approach direct.

I was aiming to enlist in the region of 50 respondents, with a substantial representation in each of four groups of disciplines which I arbitrarily designated as follows:

GROUP OF DISCIPLINES	TO INCLUDE MEMBERS OF THE FACULTIES OF
SCIENCES	Science, Medicine, Engineering
ARTS	Arts, Fine Art & Architecture, Music
HUMANITIES	Social Science & Humanities, Law, Education
COMMERCE	Commerce

The purpose of this grouping was to ensure the inclusion of as many diverse points of view as possible.

In the early stages of this research it had been suggested to me that the field of discipline of a respondent might affect the pattern of his or her response to the survey. It had therefore appeared useful to keep track of the respondents' disciplines, in order to test this suggestion.

However, it became clear that such a test would only be meaningful if it could be assumed that a given individual's outlook is so predominantly connected with his or her field of study that the effect of his or her exposure to other disciplines would be negligible. Whereas one may encounter some world-views which are so starkly differentiated, it seems reasonable to assume that most academics would have significant knowledge of, and an interest in matters outside their own disciplines.

Such broadening influences would lessen the likelihood of a person bearing the

exclusive stamp of the discipline in which he or she has specialised.

This assumption was borne out in the later interviews (held after respondents had sorted the cards) where I found that most of the respondents were able to discuss educational matters from a personalised perspective that did not bear the obvious mark of a specific field of study. Many in the "sciences" group, for example, were strongly motivated by humanitarian concerns.

I therefore could not justify the linking of a respondent's outlook to his or her field of study, feeling that to do so would have been an over-simplification. Consequently, I feel that any attempt to examine the responses in a way comparative of the above groupings would have its validity marred by this over-simplification. (It should be remembered that this research was investigating how much commonality there might be among people of a diversity of backgrounds, not what might characterise the different outlooks of particular groups of people.)

To broaden the diversity of possible viewpoints, I also included a group designated as OTHER, consisting of some people who were not academics, but who were also involved in the educational milieu. This group consisted of a high school headmaster, a university librarian, two postgraduate students, a freelance environmental consultant and a teacher of Eurythmy (a form of movement practised in Waldorf Schools).

These people were approached personally, on the strength of recommendations about their likely level of interest in this project.

I have been challenged that, since my respondents were all volunteers, there might be some common factor among them pertaining to their interest in education and/or their co-operative natures. In particular, it was suggested that persons of a cynical bent could quite easily avoid participating. This general

challenge I cannot refute, except to point out that people volunteer for different reasons, and that in the event many respondents gave evidence of having done so out of pure fascination for the topic. Such a fascination can plausibly be linked with a prior interest in the topic, which I regarded as a requisite for ensuring a non-trivial response.

In respect, particularly, of cynically oriented people, it could be argued that cynicism itself represents a disbelief in the possibility of arriving at understanding, and so the perceptions of such people are likely to be unhelpfully inconsistent.

An unexpectedly large number of academics (nearly 200) volunteered to be respondents. Since I could not make use of all of them, I selected some to be approached using the following strategy:

I made a separate list of potential respondents for each of my four university groups, (SCIENCES, ARTS, HUMANITIES, and COMMERCE).

On these lists names appeared in the order in which I was notified of the person's availability.

With the SCIENCES list, which was particularly long, I tried to approach the first and thereafter every fourth person. If that person was unavailable at the time I needed his/her participation, I approached the subsequent person on the list.

On the other lists a similar procedure was used, using every second person.

I departed from this procedure in cases where more than one individual from

one department had volunteered, skipping over the names of the subsequent members of that department in an effort to obtain the representation of the greatest possible number of different departments.

The recruitment profile is given in Table 10.3.

Table 10.3: Recruitment profile for final survey.

	Volunteers recruited by HOD's/Deans		Persons further recommended by HOD's/Deans colleagues		Persons recommended by other participants	Total engaged
	Total	Engaged	Total	Engaged		
SCIENCES	55	15	49	2	2	19
ARTS	14	8	-	-	1	9
HUMANITIES	23	12	1	-	-	12
COMMERCE	2	1	7	2	1	4
OTHER	***	***	***	***	6	6
TOTAL	94	36	57	4	10	50

Of the 50 persons who took on the card-sort, eight were obliged to discontinue due to the pressure of other work. The profile of participants from whom data was obtained is shown in Table 10.4:

Table 10.4: Groupings of respondents in final survey.

Group	No. of persons undertaking card-sort	No. of persons who discontinued	No. of persons from whom data was obtained	No. of different university departments represented
SCIENCES	19	3	16	16
ARTS	9	2	7	7
HUMANITIES	12	3	9	5
COMMERCE	4	0	4	2
OTHER	6	0	6	N/A
TOTALS	50	8	42	30

Briefing respondents for the card-sort.

The selected volunteers were sent a letter thanking them for their interest, explaining what would be required and asking for an indication of dates on which it might be inconvenient for them to participate.

As the rate of progress permitted, each person was contacted telephonically and reminded of the project, and a date set at which a set of survey cards together with written instructions would be handed over. (These instructions are reproduced in Appendix 10.1.)

At the time of handing over the set of cards, I explained again in detail what would be required (paraphrasing the written instructions which they were asked to read before starting to sort the cards). I answered any questions they might

have had about the method of the survey, the distinctions between the categories into which I wanted them to sort the cards, or any other aspect of the research.

In particular I took great care to emphasize that they were not to associate educatedness with the outcomes of formal schooling unless particular outcomes of formal schooling happened to be considered as indicators of valued personal educational development by the respondent.

I also reminded them that they were not being asked to judge the relative importance of the Qualities, for it is impossible to say that certain basic qualities are less important than certain advanced ones. A basic quality, such as the ability to read, will often be an essential prerequisite for the development of certain advanced qualities, and can therefore not be considered less important than them, although it may be less indicative of advanced development than they are.

I advised the respondents to sort the cards in small batches, working for two twenty-minute sessions each day, rather than attempting to sort the entire set in one sitting. Several chose to ignore this advice, feeling that they would work better the other way. I left the choice to them.

Each respondent was asked to complete the card-sort within 10-14 days of the hand-over date, and to notify me when ready for the interview. They were told that the interview would be about the themes that they had identified as indicators of exceptional educational development.

Procedure used in conduction of the interviews

i. I asked for feedback about the respondent's experience of sorting the

cards.

The replies enabled me to clarify misunderstandings and to ensure that similar difficulties did not recur with subsequent respondents. A detailed discussion of this feedback is given in appendix 10.2.

ii I asked "What were for you the most significant themes among the Qualities that denote exceptional educational development?"

Most respondents had fulfilled my request in the written instructions to identify such themes. I wrote down the themes in the words in which they described them. Some respondents provided a written list of their themes. This information is analysed in the following chapter.

iii I re-stated the themes that had just been identified as most significant indicators of development, and asked the respondent to speculate about how people developed such Qualities. "How do people get like this?"

The respondents were, naturally, unprepared for this question, but after a moment's hesitation, they would begin speculating, quoting personal experiences and increasing their conviction about their opinions as they went along. I followed up every possible opening to clarify what they might mean. Their responses to this question are analysed in Chapter 13.

iv I asked " Do you think it is feasible to try to foster these qualities in students at a university?"

Almost all replied that it was feasible to foster at least some of the

important qualities at university. They proceeded to give me evidence of how this has been, and can be done. This information is also analysed in Chapter 13.

v. I applied a test for the consistency with which the person had sorted the cards.

This test was thought necessary in order to eliminate the possibility of someone arranging the cards at random.

I asked the respondent to look away, then removed 12 cards at random out of the already sorted cards in the box. I tried to take an approximately proportional number of cards out of each division, so that if one division had twice the number of cards than another, I would take approximately twice the number of sample cards from it.

I recorded the category into which each sample card had originally been placed.

Then I gave the 12 sample cards to the respondent and asked him or her to re-sort those cards, placing them in the appropriately marked divisions in a second box which I produced.

The test took less than five minutes, and I was able to record directly and inform the respondent then and there of the extent of his or her consistency. Before announcing the result I reassured each respondent that I was not expecting total consistency, but would be content to show that the cards couldn't have been arranged like that by chance.

I encoded the consistency as follows: first the number of cards that were placed in exactly the same division as before, then those that differed by one division in the box, then those that differed by two divisions, and more than two divisions respectively.

Only one respondent manifested a lower degree of consistency than the arbitrary limit I had devised. Almost all of the others re-allocated nine or more cards out of the twelve to this degree of consistency.

vi I concluded the interview by asking for two items of demographic information of potential interest to the study.

It was my intention to determine whether the responses were in any way affected by the age of the respondent, so I established their ages within a set of age ranges, each spanning seven years, beginning with age 21.

A second variable was suggested by one of the respondents as of interest to investigate. This was the fact of whether or not the respondents had had children. Such an eventuality was felt to be capable of affecting a person's outlook on desirable development.

These variables were recorded in the full knowledge that the research design could not lead to statements about their causality, but in the expectation that interesting trends might be revealed.

vii I thanked each respondent for his/her generous commitment to my project and undertook to inform all my respondents of its results.

The data from this survey are analysed in the chapters which follow.

CHAPTER 11

SURVEY RESULTS

The survey described in Chapter 10 produced three types of data:

i. A frequency distribution of responses to the card-sort. (This data is recorded in Appendix 11.4)

ii. Descriptions by respondents of themes valued as indicative of advanced educational development.

iii. Speculations by respondents about factors influencing the development of the qualities they described in ii.

The first two of these three types of data will be described and analysed separately below. The third type is analysed in Chapter 13, which deals with implications for educational practice.

Extent and implications of agreement among respondents.

To re-cap briefly, the card-sort required respondents to allocate each of 666 Qualities to one of six (effectively seven) options, as follows:

This Quality is:

a. undesirable
b. unimportant
c. an indicator of basic competent functioning only
d. a requirement to be considered educationally well-developed
e. an indicator of exceptional educational development
f. too saintly/superhuman/unattainable

If respondents were unwilling or unable to allocate a given Quality to any of the above options, I regarded them as having allocated it to option g: "not classified".

A frequency distribution of the responses to any given Quality will illustrate the extent of agreement among the respondents about the status of that Quality as an indicator of educatedness.

One particular Quality (number NN24), for example, had a response distribution as follows:

options	a	b	c	d	e	f	g
frequency	0	0	0	7	31	2	2

N = 42

In such a case there is a marked and strong agreement that this particular Quality is an indicator of exceptional educational development.

Approximately 82% of the 666 Qualities had response distributions which indicated definite and marked agreement. The remainder of the Qualities (approximately 18%) had response distributions with no pronounced agreement; that is, there was either an even spread of responses among the various options,

for example, the response distribution for Quality F1:

a	b	c	d	e	f	g
5	5	4	8	14	4	2

or twin peaks in opposing camps,

for example, the response distribution for Quality X4:

a	b	c	d	e	f	g
12	3	1	15	5	1	5

Before analysing the Qualities about whose status there was definite agreement (and indeed, what such agreement might mean) let us examine the implication of lack of agreement concerning the status of any given Quality:

Possible reasons for lack of agreement includes

- Responses being affected by certain characteristics of the respondents, which might lead them to hold differing associations about the given Quality.

- The Quality having been stated ambiguously.

Without further investigation, little or nothing can be deduced about the status of those Qualities about whose status the respondents disagreed. For this reason, such items (fewer than 18% of all the Qualities in the classification system) will not be included in the following analysis. The decision to omit

them does not mean that the Qualities in question are without value: it is quite possible that in their present form they represent valuable ideas which may need to be phrased more aptly. Any necessary adjustment of wording will be reserved for work beyond the scope of the present project. (During the course of the research many precautions were taken to eliminate ambiguity from the wording of the Qualities.) There will be sufficient return from the present project if meaning can be attributed to those components about which there is agreement.

What are the implications of strong agreement among the respondents about the status of a given Quality?

A strong agreement among respondents does not prove that the given Quality will be equally valued by all people who may be thus consulted, and hence that the Quality must incontrovertibly be a component of educatedness. All that would be indicated by strong agreement is that among the diversity of viewpoints available in the group of respondents, the given Quality has stood the test of experience as an indicator of educatedness.

Or, stated the other way around, very little support can be found within the group for rejecting the Quality as an indicator of educatedness.

If the respondents in the present group have insufficient diversity, experience or perspicacity, they may collectively be incorrect about the status of a Quality.

However, having accounted reasonably for all three of these characteristics, I feel it is safe to speculate that strong agreement within this group regarding the status of a Quality is likely to be replicated among further respondents.

Strong agreement therefore, should indicate that the status of the Quality as

identified by this group of respondents may safely be taken seriously in any appraisal of the components of educatedness.

An indication of the diversity of the present group of respondents may be obtained from Table 11.1 below, which lists their demographic characteristics. (A further indication of the diversity of their life-experiences may be seen in Appendix 11.3, which displays the results of a survey on life-experiences conducted with this group.)

TABLE 11.1
CHARACTERISTICS OF RESPONDENTS IN FINAL SURVEY

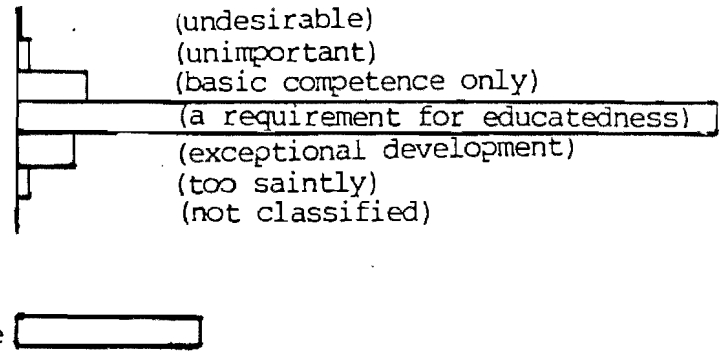
RESP.	GENDER		HAVE CHILD-REN		AGE RANGE						GROUP				
					1	2	3	4	5	6					
					22-	29-	36-	43-	50-	57-					
	M	F	YES	NO	28	35	42	49	56	64	ART	SCI	HUM	COM	OTH
01	*			*		*									*
02		*	*						*						*
03	*		*							*		*			
04	*			*		*					*				
05		*		*	*							*			
06	*		*					*					*		
07		*	*					*				*			
09	*			*					*		*				
10	*		*					*					*		
11		*	*				*						*		
12		*	*					*			*				
14	*		*							*		*			
15	*		*						*				*		
17	*		*					*				*			
18		*		*				*				*			
19	*		*						*			*			
21	*		*							*	*				
22		*		*		*						*			
23		*		*				*							*
24		*	*						*		*				
25	*			*				*						*	
26		*		*				*				*			
27		*	*				*							*	
29	*			*			*							*	
30		*		*					*		*				
31	*		*					*				*			
32	*			*		*									*
33		*	*					*					*		
34	*			*		*									*
35		*		*			*					*			
36		*		*		*								*	
37	*		*							*		*			
38	*			*				*					*		
39	*		*				*						*		
40	*		*						*			*			
41	*		*					*					*		
42	*			*		*					*				
43	*		*				*					*			
44		*	*						*			*			
45	*		*					*				*			
46	*		*							*		*			
48	*		*						*						*
TOT	26	16	25	17	1	7	6	14	9	5	7	17	8	4	6

Status of the Qualities about which respondents agreed:

Fig. 11.1 below shows the number of Qualities whose response distribution evidenced a mode in each of the (effectively) seven options used in the survey:

Fig. 11.1 Number of Qualities with a mode in each option.

Number of Qualities	% of 666	with a mode in option	
1	0,2	a	(undesirable)
6	0,9	b	(unimportant)
44	6,6	c	(basic competence only)
453	68,0	d	(a requirement for educatedness)
36	5,9	e	(exceptional development)
6	0,9	f	(too saintly)
0	0	g	(not classified)
546	82,0		
120	18,0	no mode	
666			



It is understandable that such a large number of items should have been agreed upon as belonging in category d ("a requirement to be thought of as educationally developed") because all of the items used in the survey had their origin in various proposals that they were an important component of educatedness.

The fact that most of the Qualities claimed to be important by the various sources were also felt to be important by the present respondents is a reinforcement of the likely universality of these Qualities.

The present study has been able to accomplish more than to merely corroborate

this universality, however. It has differentiated between the Qualities felt to be indicators of "basic competence" (option c), those felt to be "requirements for being considered educationally well-developed" (option d) and those felt to be indicators of "exceptional educational development" (option e).

(Options a, b and f were provided as a means of eliminating Qualities that would not appear to find universal acceptance as indicators of educatedness. More will be said subsequently about the items whose response distribution peaked in option f.)

The sets of items with a response mode in c, d or e may each be examined in its own right. It is important to stress that a Quality with a response mode in e is not necessarily more essential to educatedness than one with a response mode in d or c. This is because certain Qualities given a 'c' status could be prerequisites for the development of other Qualities given a 'd' status or an 'e' status.

We may examine the set of items peaking in c to discover what are considered as basic competencies. We may do the same for those peaking in d to analyse which Qualities are seen as indicative of being educationally developed. Since such an analysis is not directly relevant to the present research, however, it will not be made here. (The information necessary for it to be made however, is given in Appendix 11.1.)

In the present research we are chiefly concerned with the set of items peaking in category e: those felt to be indicators of exceptional educational development. The ensuing analysis will deal with such Qualities only, with the proviso that instead of restricting the analysis to only the 36 Qualities which actually exhibit a mode in category e, I will identify a "top set" consisting of approximately 150 Qualities, thereby including some which did not peak in e but nevertheless had a substantial allocation to e.

Development of an index to enable comparison between the responses of different sub-groups of respondents.

Since the six options of the card-sort do not represent a scale or continuum, it is not possible to derive from the responses an index in the form of a single number (such as a mean) which would validly represent the value attributed to any item as an indicator of educatedness. Notwithstanding the questionable meaning of any such index, I found it convenient to develop one as an intermediate tool to enable certain trends to be graphed, and to assist in identifying the "top set" of Qualities. No further meaning was attributed to this index, and in presenting selected responses for analysis I returned to the use of the raw data.

The index I used was a weighted mean approximating the extent to which a given Quality was regarded as an indicator of exceptional educational development by any sub-set of respondents. It was formulated as follows:

$$X = C \quad \frac{WaNa + WbNb + WcNc + WdNd + WeNe + WfNf + WgNg}{n}$$

where $n = Na + Nb + Nc + Nd + Ne + Nf + Ng$
$= $ the total number of respondents in a given subset.

Wa = the weighting factor assigned to category a.

Na = the number of respondents in that subset who allocated the Quality to category 'a', and so on

and C = a suitable (arbitrary) constant explained below.

The weightings in this formula were based on the following reasoning:

Option a: "undesirable". Allocations to this option would severely detract from possible consensus regarding an item's worthiness as an indicator of educatedness. To accentuate this detraction I gave this option a weighting of -3.

Option b: "unimportant" and g: "not classified". Allocations to these options reveal nothing about the item's worthiness as an indicator of educatedness. I assigned them a weighting factor of 0.

Options c, d and e are progressively indicative of greater worthiness as an indicator of educatedness. Weighting factors assigned to these options were 1,2 and 3 respectively.

Option f: "too saintly"" This option was designed to mean "highly desirable, though difficult to attain". If all respondents had interpreted it thus, then it would have seemed to require a positive weighting factor. However, some respondents revealed in subsequent discussion that they had allocated to this option Qualities which they regarded as "otherworldly, piously idealistic and therefore not actually to be desired." On account of this ambiguity, I was obliged to assign a weighting factor of zero to option f.

To summarise, the weighting factors assigned were as follows:

category	a	b	c	d	e	f	g
weighting factor	-3	0	1	2	3	0	0

These weighting factors were applied in the calculation of the index as follows: for the sake of example, consider a hypothetical set of data representing the frequency of allocation of a given Quality to each of the (effectively) seven

categories:

For this hypothetical set of data:

category	a	b	c	d	e	f	g
number of allocations	2	3	8	17	7	4	1
weighting factor	-3	0	1	2	3	0	0
product used in formula	-6	0	8	34	21	0	0

The index for this Quality for the whole group of (n = 42) respondents would be

$$\text{Xwhole} = \frac{42\,(-6 + 0 + 8 + 34 + 21 + 0 + 0)}{42}$$

$$= 57$$

The formula was given an arbitrary constant multiplier C = 42 to ensure that the highest index value for any Quality would be in the region of 100, to facilitate comparison between the index values of the various Qualities.

The maximum possible value for Xwhole would be 126 which would occur if all 42 respondents had allocated a given Quality to category e.

An X value was calculated for each Quality for each of the following subsets of respondents, making it possible to see at a glance (on a scale from -126 to 126) whether the response of any given subset of respondents to an item was

essentially different from the response of the whole group or that of any other sub-set.

A table was printed showing for all 666 items, the corresponding values of X for each of the sub-sets of respondents listed below.

INDEX	REPRESENTING THE ALLOCATION OF RESPONSES BY THESE RESPECTIVE SUB-SETS OF RESPONDENTS	
X WHOLE	the whole group	N = 42
X MEN	men	N = 26
X WOMEN	women	N = 16
X CHILD	respondents with children	N = 25
X NOCHD	respondents without children	N = 17
X AGE 12	those in age ranges 1 and 2	N = 8
X AGE 34	those in age ranges 3 and 4	N = 20
X AGE 56	those in age ranges 5 and 6	N = 14
X SCI	those in the Sciences group	N = 16
X ART	those in the Arts group	N = 7
X COM	those in the Commerce group	N = 4
X HUM	those in the Humanities group	N = 9
X OTH	those in the "Other" group	N = 6

These values are shown on the graphs comprising Fig. 11.3, each of which is arranged as follows (see Fig.11.2):

Firstly, the values of X WHOLE were plotted in order from highest to lowest. (The highest value was 107 and the lowest was -61.)

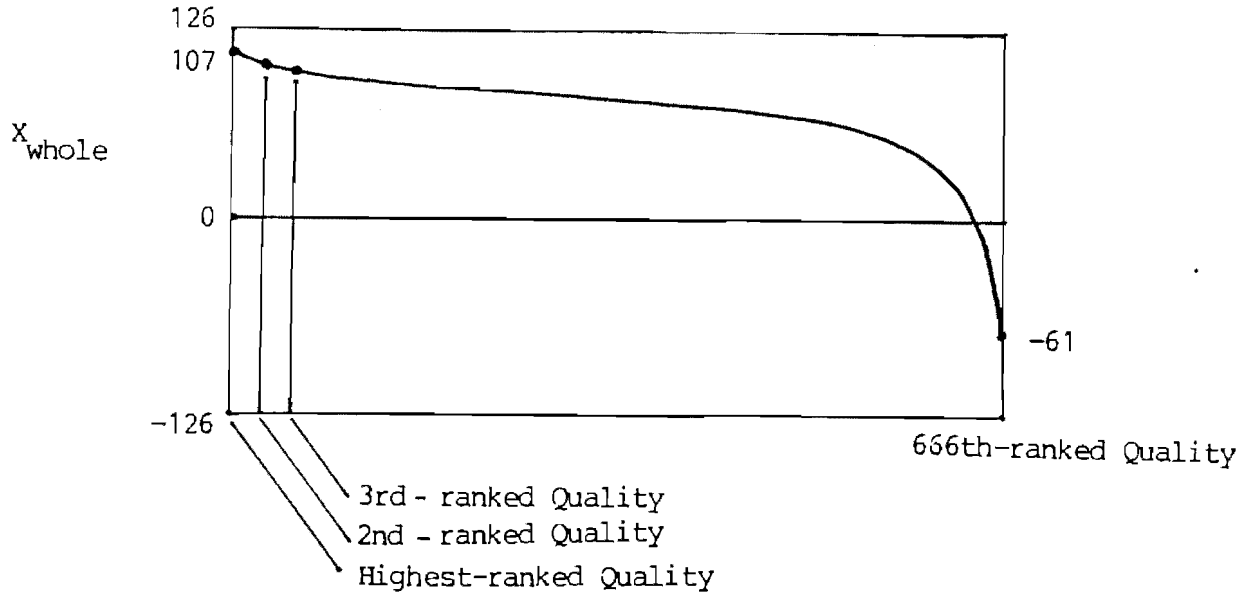


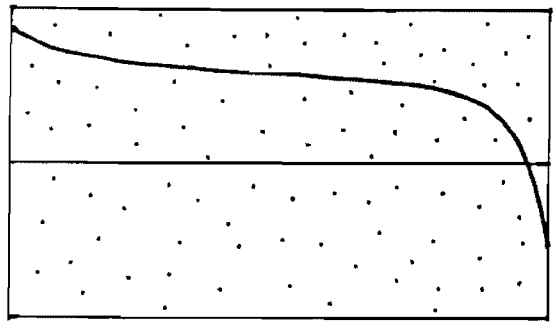
Fig. 11.2 Ranking of index values

On account of the large number of plot points so produced, the arrangement of points merged into a smooth line.

Then, for each sub-group of respondents in turn, the X-values were superimposed on this graph, with the Qualities arranged on the horizontal axis in the same order in which they appeared on the first graph.

If a given sub-group had accorded a lower status to a given Quality than had the whole group of respondents, the plot-point of that Quality on the graph for that sub-group would appear below the original line.

If any sub-group's response pattern had differed randomly from that of the whole group, its graph would have had the following appearance:



If the plot-points of any sub-group's response pattern lay close to the original curve, it would indicate that the sub-group's prioritisation of the Qualities agreed with that of the whole group.

In the event, each sub-group's response pattern replicated the general shape of the response pattern for the whole group remarkably closely, as illustrated in Figure 11.3 which follows:

Fig. 11.3 Ranking of 666 Qualities

Comparison of index values based on the response patterns of sub-groups, compared with those of the whole group. The continuous curve represents the response pattern of the whole group (n=42) arranged in order from highest to lowest index value.

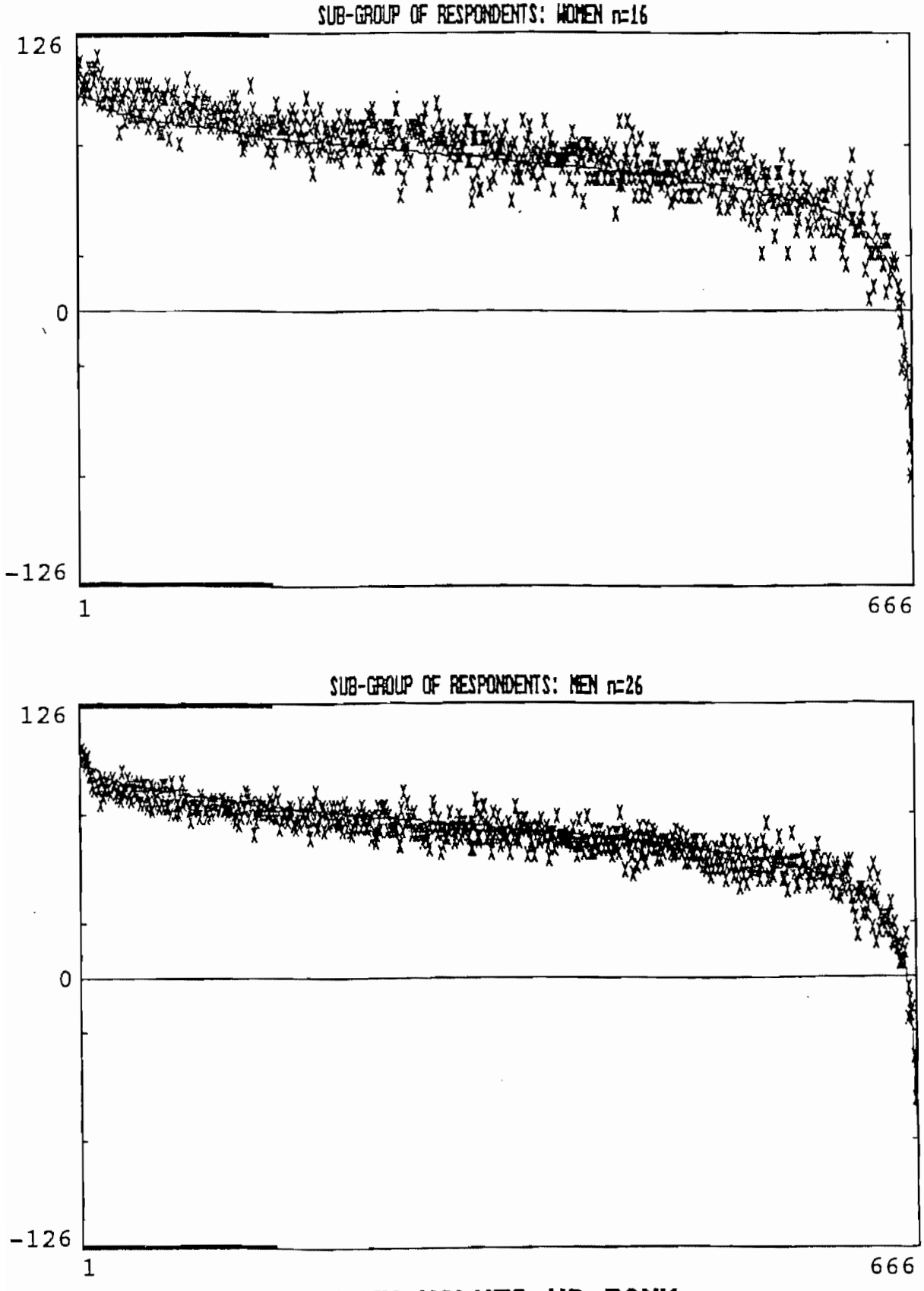


Fig. 11.3 continued

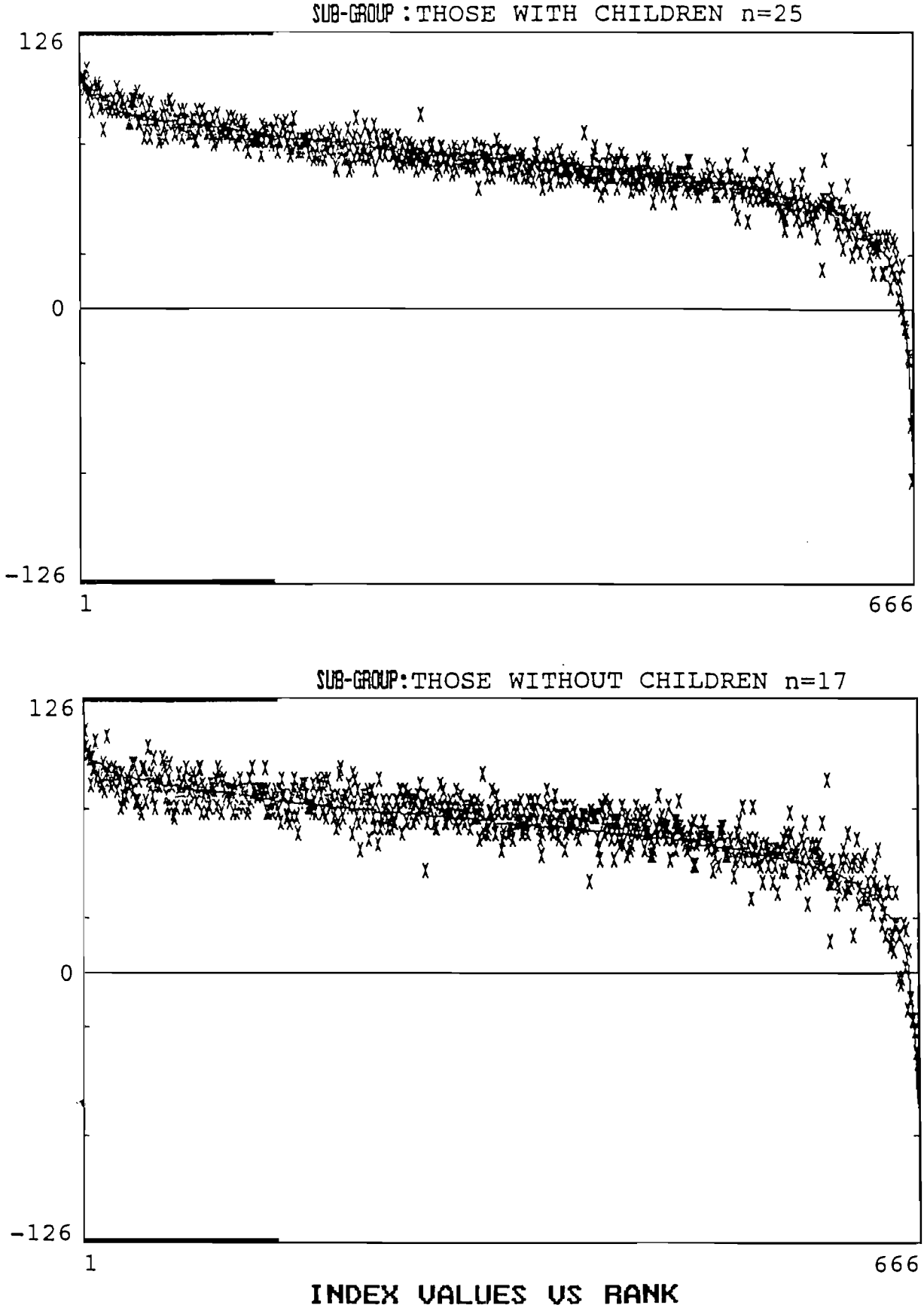


Fig. 11.3 continued

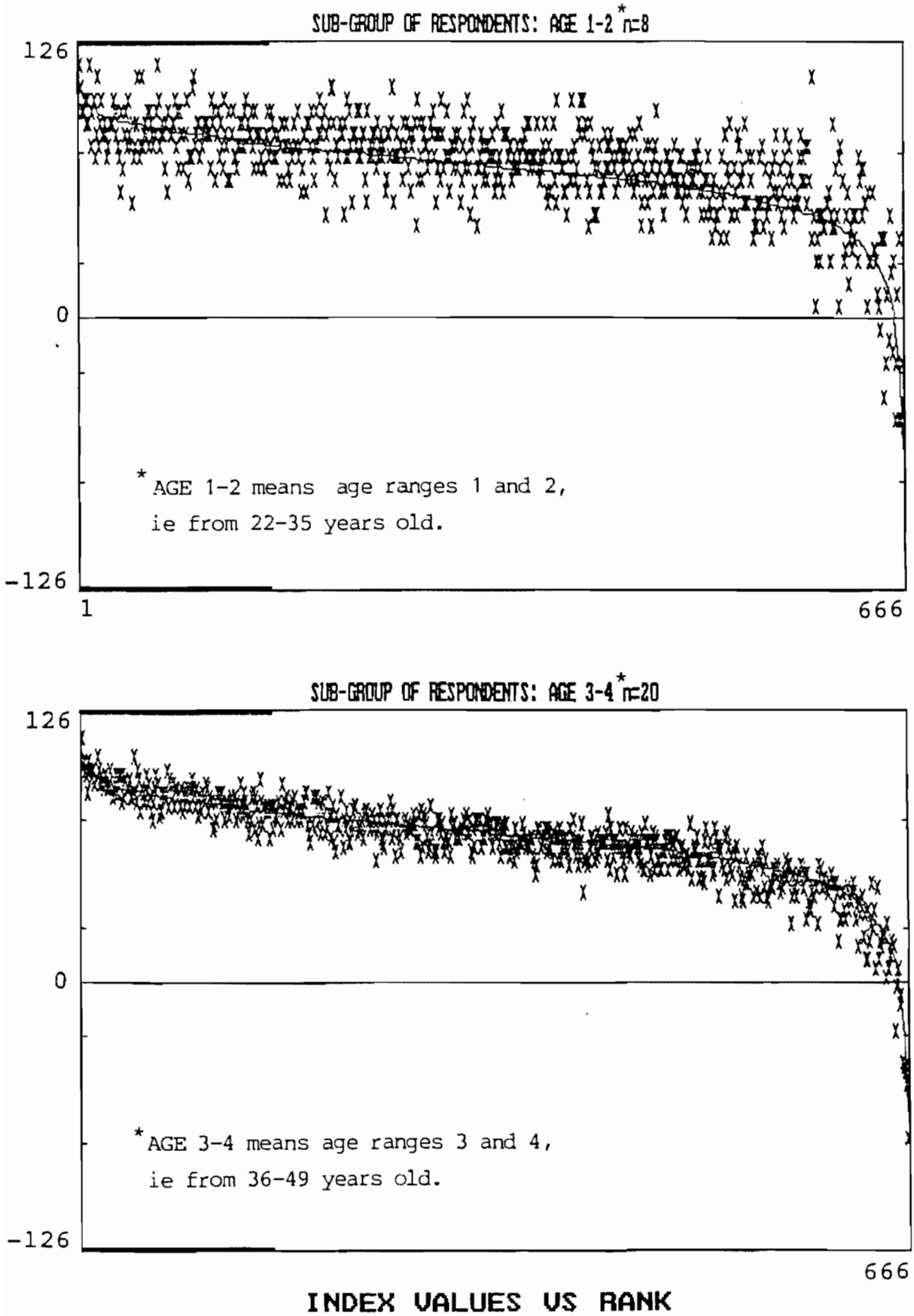
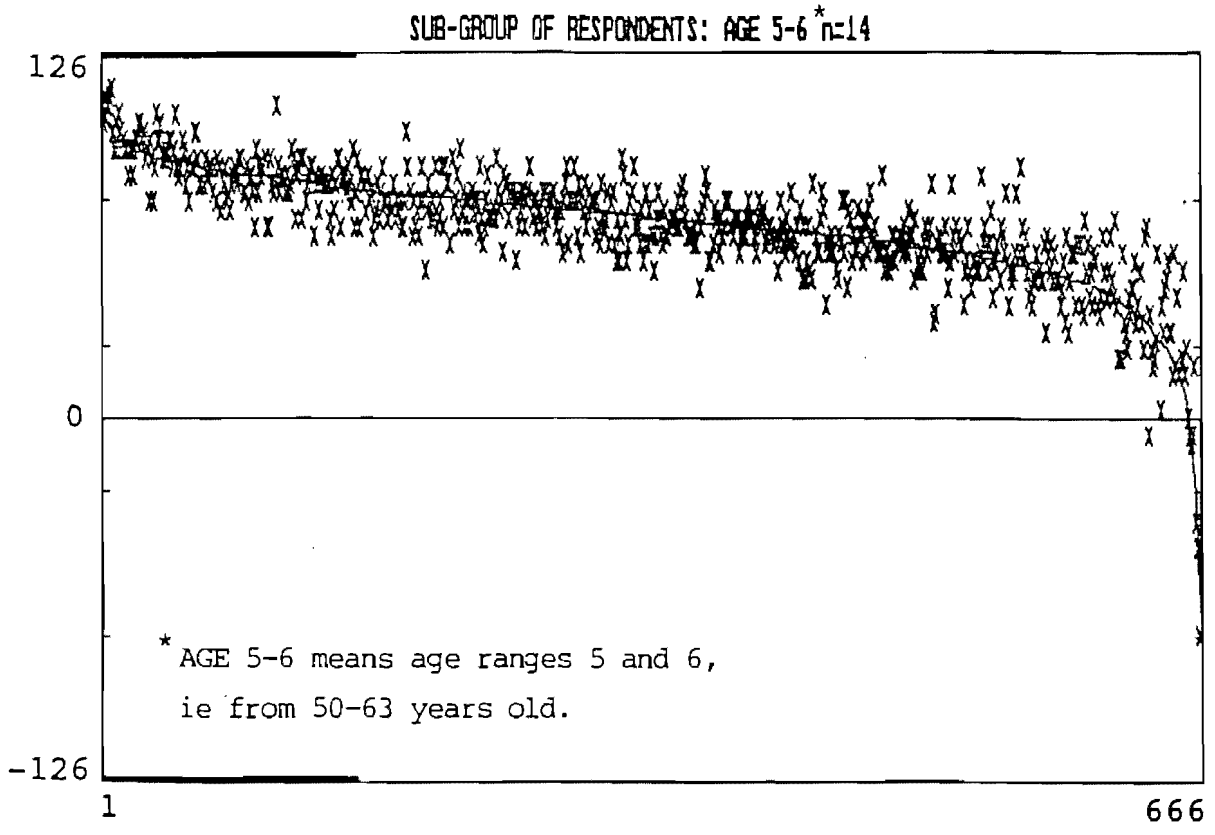


Fig. 11.3 continued



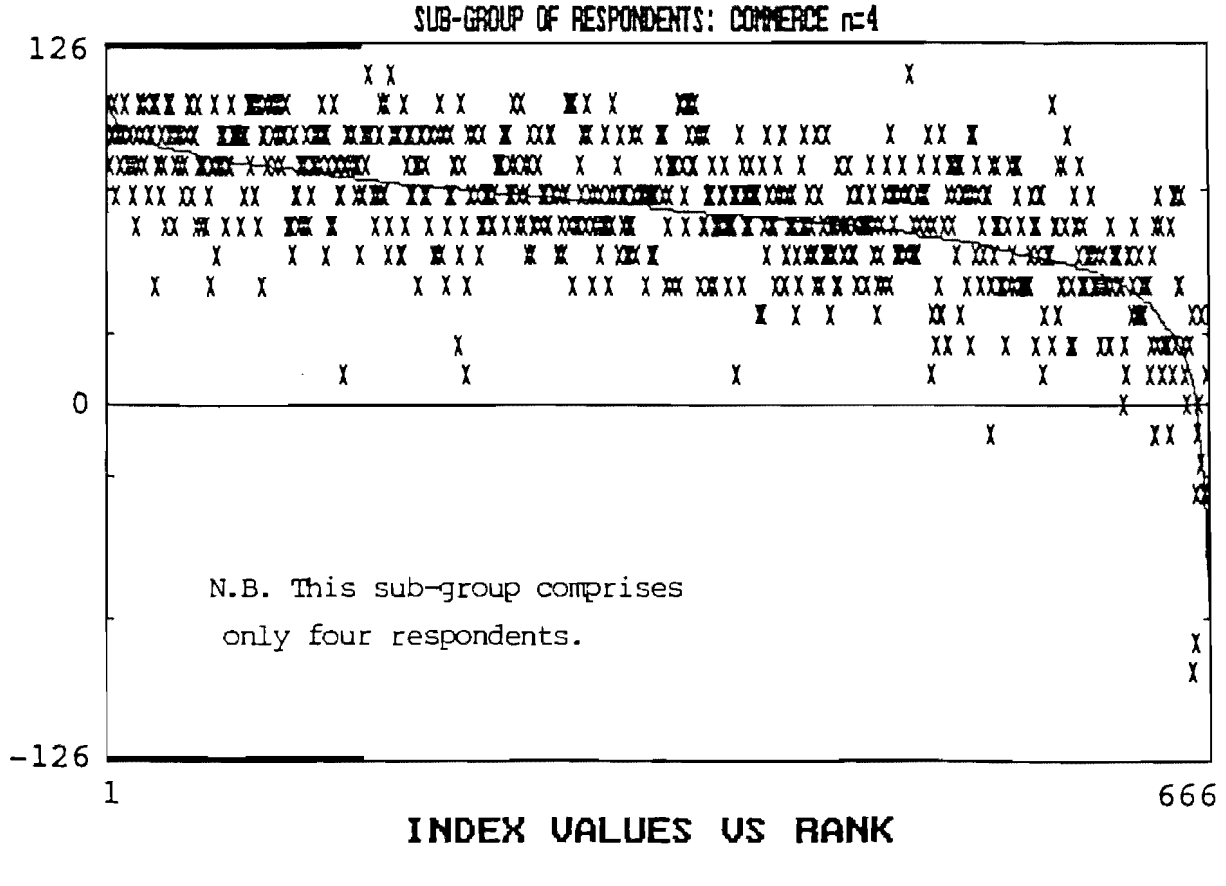


Fig. 11.3 continued

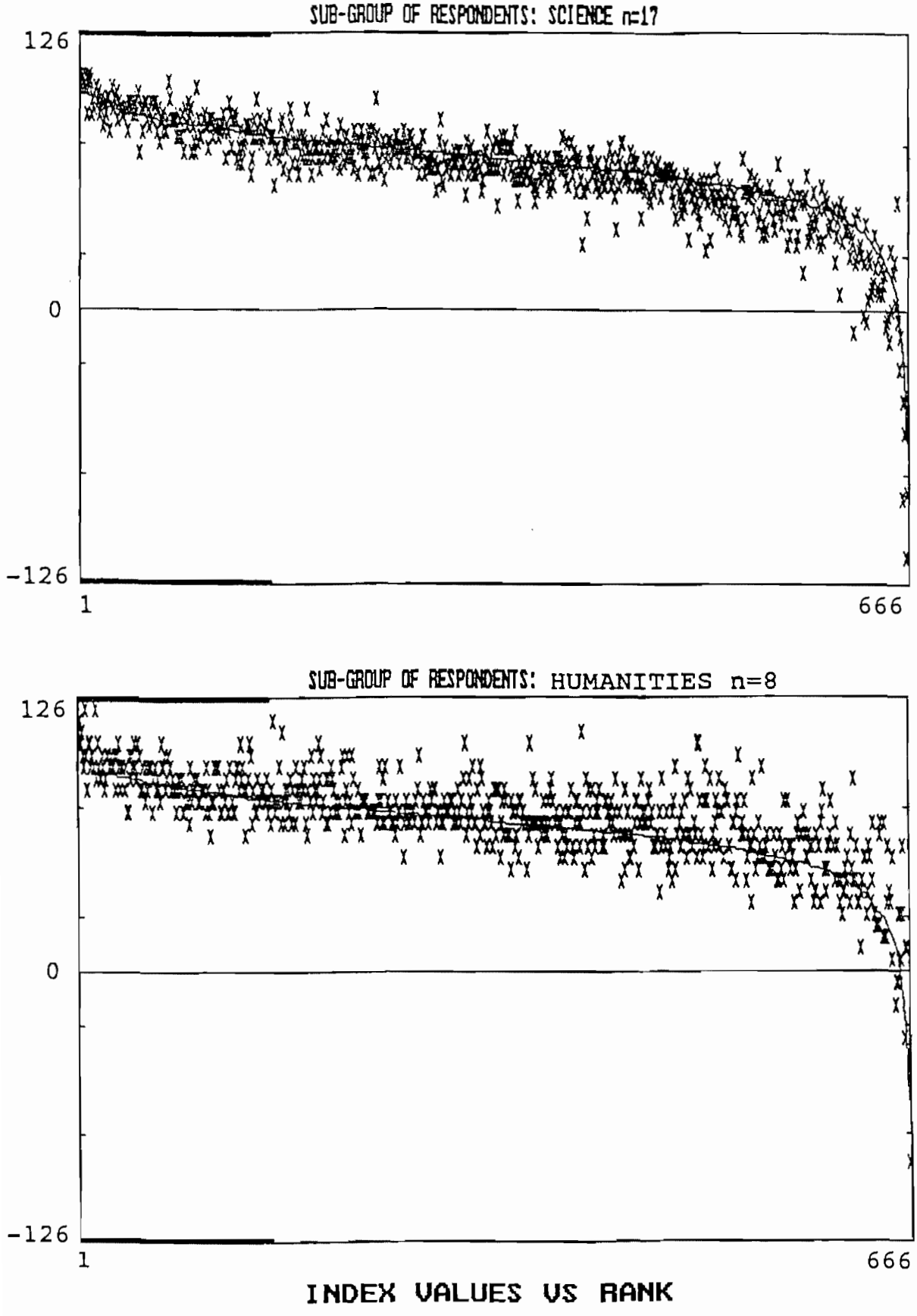
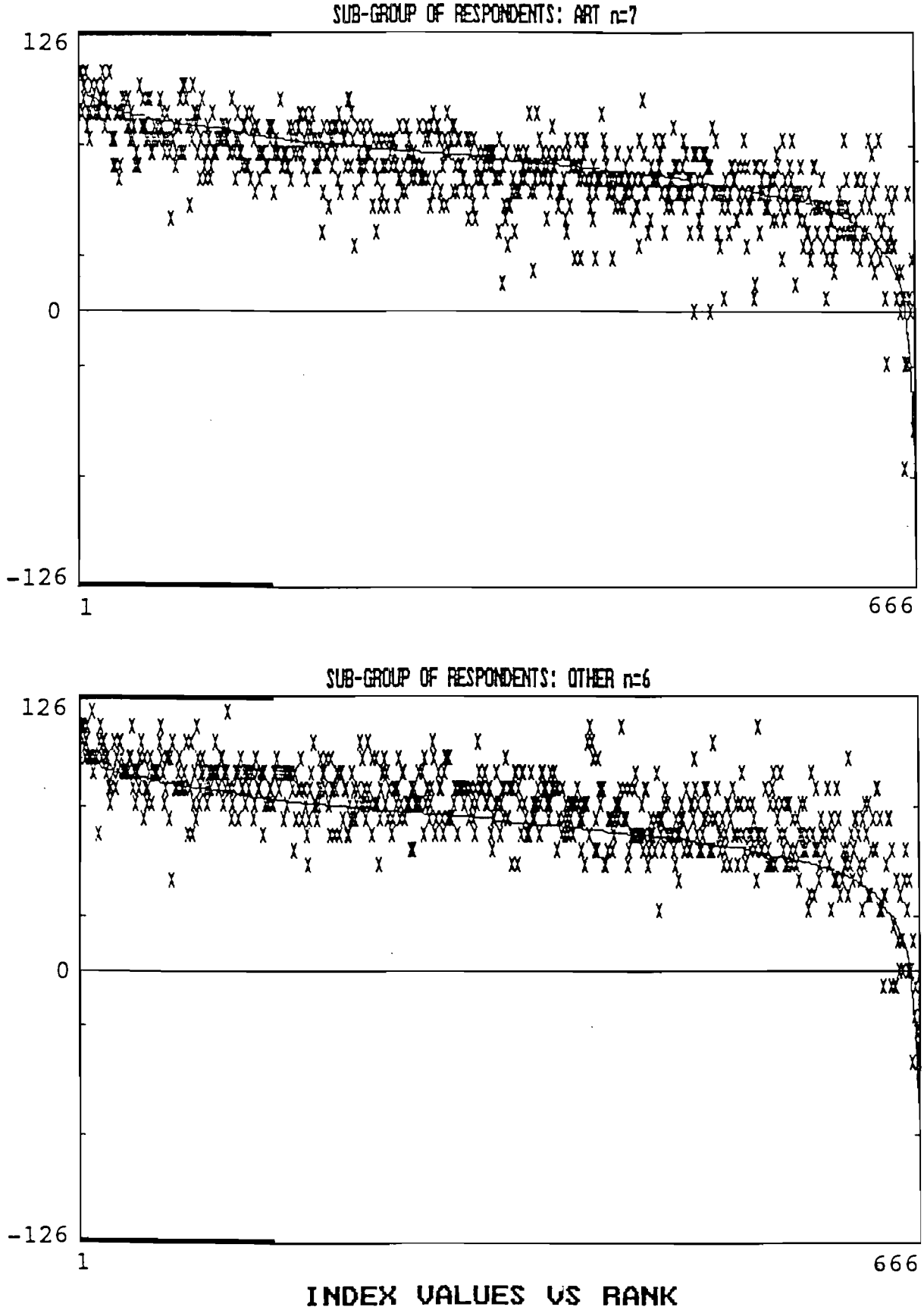


Fig. 11.3 continued



The preceding graphs illustrate the large extent of agreement between the response-patterns of each sub-group and that of the whole group.

The general pattern was the same in the case of every single sub-group. Broader scatter was evident with smaller sub-groups, which is only to be expected, as each plot-point represents an index value derived by averaging relatively fewer responses.

Besides the possibility that broader scatter may be due to the small size of certain sub-groups, there is another possible explanation for the existence of outlier points (those appearing far above or below the whole-group line). Outliers may represent Qualities which are rated systematically differently by certain sub-groups. The possibility of such systematic differences could be investigated if sufficiently large sub-groups of respondents were obtained. In the present investigation, this possibility was not explored, for several reasons:

- I was chiefly concerned with general trends in the data, indicative of broad agreement among diverse respondents.

- I could not easily obtain more respondents to increase the size of sub-groups.

- Most of the outliers were evidenced toward the right hand side of the graphs, where the whole-group priority for Qualities was low anyway. I was more concerned with Qualities which were rated highly by the whole group.

- The graphs contained plot-points representing all 666 Qualities, including those 120 Qualities (18% of the total) which had not produced a clear response-pattern. It is possible that many of the outliers were

related to these Qualities.

- The presence of outliers does not contradict the themes deduced from the data. The themes were validated by checking on the extent to which each individual respondent was aligned with the set of Qualities comprising the themes. Individual respondents (or sub-groups) may well also have been aligned with other themes which I have not detected.

The similarity between response patterns implies that irrespective of age, gender, field of discipline or whether or not respondents had raised children, the respondents tended to identify the same Qualities as indicative of advanced educational development.

Indicators of exceptional development

Eleven themes emerged as being of the greatest importance to the respondents as indicators of educational development.

These themes were synthesised from two sources of data:

i. The descriptions of the "top set" of 160 Qualities - those identified by the response distributions as most indicative of exceptional educational development. To identify the "top set", I could have simply included those 160 Qualities with the highest index values, namely those appearing at the left hand side of the graph in Fig. 11.2. I elected not to do so, however, for the following reason:

I had derived the index as a tool for the convenient comparison of distributions. The index itself did not fully describe the response-pattern to any given item. For example, the two different distributions below would have produced the same index value (namely x = 74)

a	b	c	d	e	f	g
0	0	4	20	10	8	0
5	0	0	22	15	0	0

The second of these distributions differs markedly from the first in that it contains five responses effectively labelling the Quality as undesirable. To guard against possible misrepresentation by index values, I decided to return to the raw data in order to identify those Qualities truly deserving of inclusion in a "top set". The criteria for including any Quality in the "top set" were:

- Ten or more of the 42 respondents had to have allocated that Quality to category e; and
- The Quality had to have been allocated a very low frequency of contradictory responses. (a maximum of two allocations to category a ["undesirable"] and a maximum of four non-classified responses.)

ii. The verbal descriptions of the general themes identified by the respondents at the interviews as being the most important indicators of educatedness in their views. Each such verbal description (recorded in the respondents' own words, or else closely paraphrased) will be referred to as a "mention".

I shall describe here the method used to organise the "top set" of Qualities into a small number of specific themes which could stand as the concise "findings" of

the research.

The task of identifying concise themes among the top set of Qualities was completely different from the task of ranking the Qualities. I was now faced with 160 statements, any one of which could have a large number of possible associations with any other of the statements, in ways that could not be anticipated without examining the two statements together.

By subjectively and intuitively sorting and re-sorting the 160 statements according to meanings that suggested themselves to me, I was able to produce a small number of themes which appeared to summarise effectively the meaning content of these statements. The procedure I used was identical to that described by Marton (1986) as being the staple procedure for analysing phenomenographical research data. This sorting was done without explicit reference to any previous way that I had used to sort or identify Qualities.

Before describing the way that the internal consistency of these themes was subsequently tested, I should explain why the intuitive sorting process used was not inferior to any statistical pattern-finding technique that might have been applied. The argument for this assertion is straightforward: any numerical process, no matter how sophisticated, can only sort numbers. For the result of the sorting or patterning to have any inherent meaning, the numbers analysed need to reflect prior categorizations of the Qualities into some agreed (but necessarily subjective) definition of meaning.

Two possible avenues existed for using a statistical technique to sort the 160 Qualities into themes. One was to numericise the process of making associations between the statements which describe these Qualities.

For example, a set of numerical markers might have been defined such that Quality 1 (say) could be linked to markers 2, 4, 17 and 19, while Quality 2

(say) could be linked to markers 3, 5 and 12. If the (subjective) process of assigning these markers was replicable according to some explicit rule, then it would have been possible to use a statistical technique to determine patterns in the associations so made and coded, between the Qualities in the set. However, such a process would still be based on an initial stage in which meanings were assigned subjectively, rather than operationally.

The other avenue open for determining clusters of association would have been to treat the original data as follows: firstly, numbers would have had to be assigned to the various ways a respondent could have responded to each statement.

For example:

	Subjectively assigned number	
Response	*one set*	*another possible set*
a (undesirable)	-3	1
b (unimportant)	0	2
c (basic competence)	1	3
d (well-developed)	2	4
e (exceptional)	3	5
f (too saintly)	0	6
g (not classified)	0	7

Such numbers would have provided an arbitrary definition of the closeness of the possible responses to one another. Having assigned such numbers, a statistical technique could have been applied to search for plausible structure in the data. The type of structure which could be detected would be patterns showing which groups of Qualities were responded to in a similar fashion by the whole group of respondents. For instance, it might be possible to identify a cluster of five Qualities all having a similar response-pattern across every one of the original 42 respondents.

The justification usually employed for the possible meaningfulness of such a cluster is that "respondents are not distinguishing between these five Qualities by the numbers they have assigned to them; therefore it is possible that there is no real distinction between the five Qualities concerned".

Such an argument has definite limitations in the case of data of the type we are concerned with. For instance, suppose that an almost identical response-pattern is discovered for two given Qualities out of the 666. Suppose these are "Is honest" and "Can and does take calculated risks because he is able to gauge probable outcomes". It would be unsupportable to claim that these two Qualities necessarily form a meaningful cluster simply because their response-patterns are closely similar.

Hence, it can be seen that any statistical process applied to sort data which is in the form of statements would suffer from the necessary inclusion of a subjective or arbitrary assignation of numbers to represent meanings, and from the possibility of arriving at a picture of structure which actually obscures original meanings.

For these reasons, it was considered efficient and appropriate to extract themes from the data by means of the intuitive process described.

I acknowledge that the structure of the themes that were deduced depended on the way in which I personally was likely to make associations between statements. The purpose of this process, however, was to organise the data into a form in which it could be easily appraised, rather than to arrive at a pattern of clusters which would be absolutely replicable from the data but which would require further speculation because essential meaning had been sacrificed in order to apply a numerical method.

The eleven major themes deduced by means of the intuitive sorting process were:

(Ordered roughly from innermost capacities to outward-working capacities)

1. A strong sense of self-worth.
2. A positive orientation to existence.
3. A developed power of will.
4. Creativeness.
5. Individuality.
6. The disposition to search for meaning.
7. The capability to search for meaning.
8. Movement toward self-understanding.
9. Evidence of integrative understandings.
10. A life-enhancing disposition.
11. The capacity to make meaningful contact with others.

These themes are set out in Table 11.4 below together with the sub-themes which amplify and qualify the meanings of the chosen-theme-names.

Table 11.4

Summary of the eleven major themes representing qualities widely agreed to characterise the educationally well-developed person.

	THEMES	SUB-THEMES
1.	A strong sense of self worth	
2.	A positive orientation to existence	▪ verve ▪ faith ▪ reverence ▪ quest for wholeness
3.	A developed power of will	▪ integrity ▪ self-discipline ▪ inner freedom ▪ initiative to self-improve
4.	Creativeness	
5.	Individuality	▪ uniqueness ▪ independence
6.	Disposition to search for meaning	▪ motivation to learn ▪ quest for holistic truth
7.	Being properly equipped to search for meaning	▪ perceptive, discerning ▪ thoroughly open to experience ▪ at ease with uncertainty ▪ intellectual discipline ▪ balance: intuition with reason ▪ knowledge of how knowledge is constructed
8.	Movement toward self-understanding	▪ understanding one's particular self ▪ understanding human nature

9. Evidence of integrative understandings
   - wide-ranging knowledge
   - wisdom: application of general principles
   - aesthetic appreciation
   - supracultural and - historical perspective

10. A life-enhancing disposition
   - energising and animating others
   - life-enhancing toward the wider self
   - accepting of responsibility
   - constructive use of power

11. Ability to make meaningful contact with others
   - tolerance, concern, empathy
   - uninhibited communicative ability
   - deeply personal way of relating

Appendix 11.5 contains the detailed evidence in support of the acceptability of each of these themes as indicators of exceptional educational development.

Extent of alignment of individual respondents with the eleven main themes

The Qualities comprising the main themes deduced above were all selected on the basis of agreement among the respondents concerning their value as positive indicators of educatedness.

Despite the marked agreement among the group as a whole, it might have been possible for individual respondents' response patterns to have differed from the overall result.

This possibility was investigated. It was found that the response patterns of the

greater majority of the respondents showed complete alignment with that of the group as a whole. The evidence for this was deduced as follows:

The 160 Qualities were grouped into eleven sets corresponding to the eleven main themes. Within each set, for every Quality within the set, the response pattern of each respondent was examined. This enabled me to determine the extent to which each respondent was aligned with the overall response pattern of the group, both in relation to individual Qualities and to the set as a whole.

Four degrees of alignment could be inferred:

i Definite positive alignment indicated by respondent having allocated that Quality to either of the divisions `c' (basic competence), `d' (a requirement) or `e' (an indicator of exceptional development).

ii Probable alignment, indicated by the respondent having allocated that Quality to division `f' (too saintly). In most cases such allocations were made because a respondent considered a Quality as highly desirable, but difficult to attain. However, in some cases respondents had interpreted "too saintly" to mean "commonly held up as an ideal, but moralistically pretentious". On account of this possibility of the latter interpretation, it would not be accurate to say that an allocation to `f' indicated definite positive alignment.

iii Non-alignment, indicated by allocations to divisions `b' (unimportant) or `g' (not classified).

(It is important to note that non-alignment does not necessarily mean negative alignment. In the case of allocations to `b' the neutral meaning is clear, but it is possible that some allocations to `g' were made on account of respondents having been critical of the particular wording on the card even although they

may have valued the general idea conveyed by the card.)

iv An opposed alignment , indicated by allocations to division `a' (undesirable).

The alignment of each respondent to each respective set of Qualities is shown in Appendix 11.2; and to all eleven sets in Table 11.2 which follows:

TABLE 11.2
EXTENT OF INDIVIDUAL RESPONDENTS' NON-ALIGNMENT WITH EACH OF THE MAIN THEMES

*: alignment may be questioned
**: definitely not aligned
A blank space in the table indicates definite alignment.

RESPONDENT	THEMES: Self-worth	Positive orientation	Developed will power	Creativeness	Individuality	Search for meaning	Equipped to search	Self-understanding	Integrative Understandings	Life-enhancing	Meaningful contact	NO. OF THEMES WITH WHICH THIS RESPONDENT'S ALIGNMENT IS: Definite	Questionable	Not evident
	1	2	3	4	5	6	7	8	9	10	11	.	.	.
01					*							10	1	
02												11		
03												11		
04												11		
05												11		
06												11		
07												11		
09		**	*		*				*	**	**	5	3	3
10												11		
11												11		
12		*				*		*				8	3	
14												11		
15												11		
17			*		*							9	2	
18												11		
19												11		
21												11		
22												11		
23												11		
24												11		
25												11		
26												11		
27	*				*					*	*	7	4	
29					*							10	1	
30												11		
31		*	*		*							8	3	
32												11		
33												11		
34												11		
35												11		
36												11		
37		*										10	1	
38												11		
39												11		
40												11		
41												11		
42												11		
43		*										10	1	
44												11		
45												11		
46	*	*	*			*		*	*	**	*	3	7	1
48												11		
Total *	2	5	4		6	2		2	2	1	2			
Total **		1								2	1			

From table 11.2 it can be seen that:

- 32 out of the 42 respondents were aligned with every single one of the eleven themes.

- A further 8 respondents were aligned with most of the themes and exhibited questionable alignment with only a minority of the themes.

- Only two respondents (09 and 46) showed definite non-alignment with some themes. (These two also showed questionable alignment with more themes than did any other respondent).

- Two of the themes ("Creativeness" and "Being properly equipped to search for meaning") were aligned with by every single respondent. (In the case of the latter theme this result is all the more remarkable since the theme comprised 51 Qualities.)

- Every one of the remaining nine themes was aligned with by 36 or more respondents (that is, more than 85% of the respondents).

- Since theme 5 ("Individuality") was represented by only 3 Qualities, it is possible that any problematic nuance of meaning in one of these three statements could have affected the result for the set as a whole far more than would have been the case with one of the other themes. (Every other set contained seven or more Qualities.)

  Such a possibility may account for the fact that theme 5 exhibited as many as six questionable alignments.

The demographic profile of those 10 respondents who showed any sign of questionable alignment with any of the eleven themes is as follows:

Resp	M	F	Has children		Age Range						Group				
			Yes	No	1	2	3	4	5	6	Art	Sci	Hum	Com	Oth
01	*			*		*									*
09	*			*					*		*				
12		*	*					*			*				
17	*		*					*				*			
27		*	*				*							*	
29	*			*			*							*	
31	*		*					*				*			
37	*		*							*		*			
43	*		*				*					*			
46	*		*							*		*			

This profile reveals that five out of the ten respondents who were not fully aligned with all eleven themes were males from the sciences group, who had raised children. This pattern, however, was not uncharacteristic of the sample as a whole. Although the numbers of males, persons from the sciences group and persons who had raised children were all greater in proportion in this group ($n=10$) than they were in the whole group ($n=42$) a Pearson's D^2 (approximate X^2) test (Underhill, 1981:273) reveals that the probability of the observed proportions occurring was >0.2 in all 3 instances.

This means that such disproportions in a sample group of 10 persons selected randomly from the whole group ($n=42$) could be expected to occur by chance more than two times out of ten.

Isolated items with a mode in category f: "too saintly".

It is important to note that the eleven major themes deduced from the survey data include only those Qualities felt by a great majority of the respondents to be realistically attainable.

The category "too saintly/superhuman/unattainable" had been included in the survey expressly to guard against the anticipated challenge that the survey would reveal as "indicators of exceptional educational development" qualities to which almost anybody might pay lip service, but which represent unattainable heights of accomplishment. By separating out those Qualities that belong in the latter category, any themes based on the remaining Qualities would have a greater chance of being accepted as valid since they would be viewed as realistically attainable.

Only 10 Qualities (of the 666) had a mode of responses in category f. These (together with four others) are reproduced in Table 11.3 below, together with the pattern of responses they received, to illustrate the kinds of abilities felt by respondents to be unrealistically ambitious outcomes to ascribe to a process of educational development.

Table 11.3 Qualities allocated to category f by ten or more respondents.

	Response distribution						
	a	b	c	d	e	f	g
TT12 Has a personality in which is synthesised the cultural and spiritual wealth of ALL the large groups of his society.	2	4	1	3	4	28	0

K5 Is inclined to give up all forms of having in order to fully be.	3	3	0	2	7	26	1
P5 Is critically aware of all the factors that affect his own destiny, including physical, physiological, psychological and political factors.*	0	0	2	6	12	21	1
OO6 Makes the full growth of himself and of his fellow-beings the supreme goal of living.*	2	1	1	2	17	19	0
U20 Tries actively to reduce the level of greed, hate and illusion in the world.*	1	1	0	12	9	18	1
TT8 Is deculturised - no longer exclusively the product of a particular culture, but is universally transplantable to any culture.	5	6	1	3	11	16	0
F14 Lives a contemplative life: devoted to the search for truth.	3	4	0	4	14	16	1
GG11 Has integrated his conscious and unconscious. Can voluntarily be engaged by either of them and allow both to influence his engagement with reality.	0	1	1	4	14	14	8
CC7 Understands the full range of human needs - psychological and biological.*	0	2	6	11	8	14	1
JJ4 Speaks the languages of all the groups in his own locality.	0	10	7	4	8	11	2
Q3** Holds life and everything that pertains to its growth sacred beyond any importance attached to power or things.*	1	2	3	13	11	11	1

S5 Can see the sacred, the eternal and the symbolic in any person, alongside the profane or object-like quality of the person.	0	7	0	7	15	11	2
G6 If he fights, it is for the sake of setting things right, and never as an excuse for hostility, paranoia, grandiosity, or to assert his authority.*	0	0	4	18	8	10	2
S10** Understands the underlying harmony of the universe. (As manifested in musical rhythm or the grace of the human body) and appreciates the link between this harmony and the essential forms. (i.e. archetypal patterns in the unseen world).	0	2	2	11	13	10	4

**(Note: Q3 and S10 have also been used as evidence in appendix 11.5)

(Further note: item S7 (see appendix 11.5) has a distribution which very nearly qualifies it for inclusion in this table.)

The six Qualities marked with an asterisk in Table 11.3 may possibly be interpreted to have found general acceptance by the respondents as "highly desirable, but difficult to attain".

This might be deduced from the fact that these six Qualities were seldom allocated to the dissentive categories a, b and g.

All the other Qualities in Table 11.3 drew a relatively high number of responses in one or more of the dissentive categories and/or relatively few responses in categories d and e.

From this can be deduced that respondents were allocating these eight Qualities to the "too saintly" category for negative reasons. Certainly no consensus is evident that these Qualities were regarded as highly desirable.

CHAPTER 12

CONCLUSIONS

Essence of the survey findings.

The present survey enabled a large number of personal qualities (gleaned from a wide range of sources) to be prioritised in terms of their acceptance as indicators of advanced educational development.

The respondents to the survey were all people involved in an academic and teaching milieu, from a variety of disciplines, and who manifested a considerable degree of diversity in their exposure to different cultures and in their particular life-experiences.

The respondents showed a remarkable degree of agreement in their prioritisation of the given set of personal qualities.

A "top set" of 160 qualities, consisting of those agreed to be most indicative of advanced educational development, was analysed. Using this analysis and an analysis of personal priorities expressed by the respondents during interviews, I deduced a set of eleven main themes which I propose deserve serious attention as universally acceptable indicators of advanced educational development.

(The eleven themes are summarised in Table 11.4)

In order to test the internal consistency of these themes, the response pattern of each respondent to the set of qualities comprising each theme was examined. The extent to which the individual respondents were aligned with the individual themes was remarkable: thirty-two of the 42 respondents were totally aligned with all eleven of the deduced themes. Eight others showed questionable alignment with between one and four themes. (Questionable alignment means that there is evidence that a respondent was not fully aligned with all of the Qualities comprising a theme, but at the same time he or she was not opposed to any of the qualities comprising that theme.) Only two respondents showed evidence of definite non-alignment with certain themes: in the one case with one theme and in the other case with three of the themes.

Of the eleven themes, only two would seem necessarily to require formal academic learning for their development. They are theme 7: "being properly equipped to search for meaning" which comprises the qualities needed for the capable processing of experience, and theme 9: "evidence of integrative understandings", which comprises qualities that could be developed as a result of processing a wide range of experience such as may be had from extensive reading.

The remaining nine themes represent qualities that could probably be developed in any milieu, with or without a component of formal academic learning. This needs to be emphasised, as it underscores the likely universality of the set of themes. The nature of this universality is illumined by the following two observations:

- One of the respondents in the present survey observed retrospectively that most of the qualities that he had tended to value showed evidence of "a progress beyond rationality and reasoning - not to deny rationality, but to acknowledge the mystery, challenge and complexity of existence."

- Another respondent reflected that those qualities which she had found to be indicative of advanced educational development seemed to be typically "things you can learn, but which can't be taught".

A definition of what it means to be educationally well-developed.

The purpose of the present research has been to shed light on the concept of educatedness - the property of being educationally well-developed. In Chapter 2 I elaborated on the difference between being "educated" (in the sense of having undergone formal schooling) and being educationally developed (in the sense of having one's potentialities realised).

From the present survey a very clear description of educatedness has emerged. The details of this description reside in the eleven themes and their sub-themes (which should always be examined in terms of the specific statements of the personal qualities comprising those themes). Taken as a whole, what do these themes tell us about educatedness?

They remind us firstly that there is no fixed state of ideal development to which people could (or should) aspire. Many of the qualities comprising the eleven themes are simultaneously evidences of development as well as means to further development. As one respondent (#06) speculated: "A lot of what we consider to be educational development is possibly synonymous with educability, for example: undampened curiosity."

Any person's view of an ideal state-of-being is likely to be capable of growth, depending on that person's level of maturity. Consequently, the horizons of what may be considered "ultimate" development may always be extended. Even if widespread consensus is obtained regarding a vision of ideal

development, there is always the possibility that the further evolution of mankind will permit us to see that this vision may need adjusting.

Therefore, advanced educational development could not be signified by having attained some static set of qualities. It is more plausible that evidence of advanced development resides in the ability to refine one's state-of-being.

Possession of the qualities comprising the eleven themes would seem to equip a person suitably for this purpose. Though we could not expect any person to manifest all these qualities to the greatest possible extent, we could easily accept that the more of these qualities a person manifested, the better equipped he or she would be to refine his or her state-of-being.

Being educationally well-developed therefore means being equipped (in the best way we know of) to refine one's state-of-being.

What characterises the refinement to which I refer? It may not be too far-fetched to call it the refinement of one's taste for life. Maslow (1971) in his work on metamotivations describes it as characteristic of self-actualizing persons that they seem to derive pleasure from refinement, from increasing the elegance, efficiency, effortlessness and economy of every aspect of their lives. I should add at once that such refinement should not be interpreted to be exclusively self-serving, for at the same time, self-actualizing individuals were credited by Maslow with being possessed of an abiding sense of fairness, justice and empathy. I would argue that the latter values are not arbitrary, but emerge as a logical consequence of an understanding of the conditions favourable to one's <u>own</u> development. The genuineness of one's own growth can only be intuited from the satisfaction one derives from interchanges with other people. If these people are themselves inconsistent and arbitrary then less satisfaction will be possible from one's dealing with them. If they are unrefined, then any refinement we may have is unable to be acknowledged and can therefore not

give rise to any reciprocal stimulation. This makes it in one's own interest to promote the possibility of the educational development of others.

However, the concern for the general good of others extends beyond the consideration of advantages to one's own particular self. If A's educational development is good for my personal growth, then it is also good for the growth of B, and hence for the possibilities of the contentment and survival of humankind. Among the themes identified by the respondents at the interviews as representing what they felt to be the most telling indicators of educatedness, two of the four themes that were mentioned most frequently were:

- The possession of spiritual values, namely a concern for wholeness and goodness, whether or not this was coupled with any religious conviction.

  "... there is a conscience, a sense of right and wrong which is more or less developed in each person. With development comes the realization that one ought to enhance the general good. It is doubtful whether one can deliberately hasten the arrival of this realization ..." (Resp.#45)

  (This theme was mentioned spontaneously by 20 respondents.)

and

- A life-enhancing disposition towards what effectively amounts to the wider self. (The idea of self expands to include others, and may even extend to greater wholes such as "all living beings".)

  (This theme was mentioned spontaneously by 19 respondents.)

The theme of "tolerance, concern and empathy" also received 10 spontaneous mentions.

One of the respondents (#38) felt that the really important qualities were self-evidently appropriate, and that people could not be indoctrinated to value them. He himself was not sure why he valued these qualities - it went beyond rational thinking. He recognised that although he himself did not possess many of these qualities, he felt they emerged as being valuable through experience. He surmised that their value lay in their ability to equip us to minimise undesirable behaviour. (The notion of undesirability itself emerges through experience, so his interpretation reinforces the emerging notion that educatedness is concerned with a convergence toward some preferred state.)

On the basis of the foregoing evidence I offer the following definition:

The educationally well-developed person is one who is equipped to provide the conditions necessary for his or her own continuing growth and for the constructive development of the wider self.

This definition appears to encompass the implications contained in the eleven themes emerging from the present survey. It implies that a person is well-developed to the extent that he or she

firstly: can recognise what would constitute growth in him/herself - which requires self-knowledge (theme 8), knowledge of human nature and of the ranges of human experience (theme 9), and the disposition and ability to search for meaning (themes 6 and 7).

secondly: finds him or herself worth developing - which requires a sense of self-worth (theme 1) and a positive orientation to existence (theme 2).

thirdly: can act in the real world to bring about conditions necessary for growth - which requires a developed power of will (theme 3) and a measure of independence (theme 5).

fourthly: can depart from habit and customary perspectives in order to sense the growth possibilities that may exist for him or herself and others - which requires creativeness (theme 4).

and fifthly: relates constructively to a wider self - which requires a life-enhancing disposition (theme 10) and the ability to make meaningful contact with others (theme 11).

Subsequent to arriving at this definition I encountered the following statement by Dewey (1961:51), which exhibits a close correspondence:

> **... Education means the enterprise of supplying the conditions which insure growth, or adequacy of life, ...**
>
> **The criterion of the value of school education is the extent in (sic) which it creates a desire for continued growth and supplies the means for making the desire effective in fact.**

A proposal to account for the findings: the concept of the optimum arrangement of human experience.

The respondents exhibited a wide range of diversity in their backgrounds, areas of study and specific experiences. If people of such varied experiences devolve upon the same set of valued dimensions to educatedness, then I submit it is because their vision of optimum development represents the "optimal arrangement of human experience" concerning that topic. In other words, the

vision of ideal development shared by the present respondents is a model of mature human nature that will inevitably result from reflective observation of human nature, irrespective of the setting.

This optimal arrangement of human experience would always be approached, provided that an observer had undergone a sufficiently diverse combination of particular experiences, and had processed his or her experience in a psychologically healthy manner.

(The latter requirement has been well described by Rogers (1983:283) and Maslow (1971) in terms of being open to all one's experience and free of mental blocks, denial, self-delusion or the need to distort evidence that challenges the structure of the self.)

A person's view of human nature is constructed by progressively testing particular experiences against his or her previous arrangement of experience. The greater the variety of particular experiences reflected upon by a healthily processing individual, the more likely will he or she be to converge upon consistency of understanding.

I submit that this study has produced, in the form of the eleven themes, a first approximation to a view of mature human nature which represents the optimal arrangement of human experience. How does the present interpretation stand in relation to popular interpretations of human nature, as evidenced by pronouncements that human nature is "essentially good" or "essentially evil/weak"?

What passes for an acceptable model of human nature depends on the level of maturity of the observer. The prevailing practices within a society will determine the level of maturity which becomes the baseline of observation for most observers in that society. People frequently react to accounts of corruption

with statements such as "Well, what can one expect - that's human nature." Such a statement reveals that the observer's model of human nature is based on an interpretation of immature human behaviour. Either the observer has not encountered examples of mature behaviour, or resists acknowledging those examples of which he or she is aware, or is assuming that a majority of observed instances of one kind refutes a minority of observed instances of another kind.

People form their interpretations of human nature from the indiscriminate evidence of human behaviour which surrounds them. If the majority of examples which they encounter (in real life and via mass media) are examples of immature behaviour, one can understand that their interpretations might reflect such immaturity.

Rousseau spoke of human nature in its original state (at birth) as essentially good, or, at least, not contaminated by original sin or evil (Pratte 1971:108). Other educational theorists have claimed that human nature is essentially evil. Still others have argued that man's nature is not predisposed either way, but develops according to the "attitudes, beliefs and knowledge which accrue through a person's interaction with a social environment" (Pratte, 1971:108).

Froebel (1887:41) felt that all our human shortcomings and wrongdoings have their origin in the "disturbed relations of these two sides of man; his nature, that which he has grown to be; and his essence, his innermost being."

For Froebel (1887:1;2), the essence of a human being was patterned by God:

> **By education, then, the divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him, and to a free representation of this principle in his life.**

In my interpretation, irrespective of the particular instantaneous natures of individual human beings, it is possible to describe a mature state-of-being toward which every healthily processing person will inevitably converge.

O'Neill (1981:48) pointed out that, despite substantial differences of opinion about the nature of the self (concerning whether it is naturally, supernaturally or socially determined),

> **virtually all contemporary moral theorists seem to concur that man has a relatively stable nature, which is capable of being characterized in terms of certain fundamental potentialities for acting and being. In addition, they concur that, at least on some significant level, the individual's highest fulfillment resides - either directly or indirectly - in the sort of personal happiness that is a by-product of the realization of these potentialities. That is, it resides in his capacity to *become* that which he incipiently (sic) *is*.**

The present research has led me to agree strongly that fulfilment resides in one's capacity to become that which one's potentials will allow. It would appear, however, that there is no need to invoke a deterministic pre-patterning influence in order to account for the predictability of the nature of an advanced state-of-being. The state-of-being representing the optimum satisfaction of potentials might well be attained as an inevitable result of the healthy processing of experience.

Non-constructive human behaviour in relation to this theory.

The theory of educatedness which I have developed in the present work does not seek to be prescriptive of human behaviour.

I have not claimed that mature people will act in accordance with the eleven

themes, only that they will tend to do so, for the reason that to behave in that way is intrinsically satisfying: because it is in accord with the optimum arrangement of human experience.

But I do not suggest that there is either an innate force or a moral obligation to uphold the standard of behaviour implied by the eleven themes. The only returning force is provided by one's own awareness of consequences. One of the respondents (#35) to the present survey illustrated this principle as follows:

> **... it takes a certain level of sophistication even to realise the outcome of a lack of integrity: to realise that all antisocial acts come back to oneself.**

In certain circumstances people of even considerable maturity may be observed to behave non-constructively toward a wider self or out of keeping with the characteristics implied by the eleven themes.

The first type of circumstance in which this might happen is occasioned by the prepotency of lower needs above higher needs.

For example, people of the kindliest disposition might easily be induced to physical violence in order to resist being forcefully asphyxiated. In a second type of circumstance the necessary returning force may be non-existent, such as in cases where the person has not consciously accepted the "rightness" of a particular type of behaviour. This could occur if they had not yet processed sufficient experience to come to the inevitable conclusion that that particular way of behaving was preferable. It would also occur if they had not been fully open to their experience, and had distorted the meaning of that experience through psychological patterning (phobias, prejudices, insecurity, aversions, dogmatic fanaticism).

Even people who manifest many of the qualities encapsulated in the eleven themes may have failed, for one of the above reasons, to accept the inevitable implications of their experiences in relation to certain of the themes. It is quite possible, for instance, to find people whose efficiency at manipulating information is exemplary, but who conceal from themselves the value of being able to relate to other people on a deeply personal basis.

If a person is habitually resistant to behaving in accord with any given one of the eleven themes we could regard him or her to manifest a weakness in that area. The origins of such a weakness would be traceable to the way in which the person processes experience. From this point of view, one is reminded of a statement which Ferguson (1980) ascribed to Buckminster Fuller, who, when asked what it felt like to be a genius, replied that he did not think there was such a thing as a genius: "some of us are just less damaged than others".

We might therefore consider advanced educational development to be signified by a relative "lack of damage". This perspective is also evident in an interview statement by respondent 02 in the present research:

> **If you wound the personality, then no amount of skills tacked on can compensate. The unharmed personality is the essence of the educable person.**

A refutation of cultural specificity concerning the findings.

I anticipate that certain readers will be inclined to ascribe the marked extent of agreement among the respondents in the present research to the fact that the respondents were essentially similar, having been immersed in "Western culture".

Such a view is consistent with a belief in cultural determinism, which holds that the culture within which one is raised determines in some indelible fashion the way one is inclined to think, act, and value.

I would agree that cultural experiences influence (even profoundly) the way one is inclined to view the world. I disagree, however, that culture of origin has a final and absolute effect on the manifestation of these processes in the individual.

All cultural experiences represent particular experiences undergone by the individual. Any individual, however, is capable of undergoing (and reflecting upon) particular experiences outside of an initial culture, which may also affect his or her thinking, acting and valuing.

All experiences, whether in the context of an initial culture, a subsequent culture, or no particular culture, if suitably processed, will contribute to an individual's understanding of human development.

As I described it above, the process of converging upon the optimal arrangement of experience has to be performed by individuals (as opposed to groups) because the individual is the only unit capable of processing experience.

Albert Schweitzer (1947:73) said that

> **... movements which bear the character of experiences of the crowd (were) never anything but reactions to external happenings ... the ethical comes into existence only in individuals.**

Yet I have encountered people who appear to believe that specifiable "cultural" groups manifest unique value-systems, which inescapably characterise the

outlooks of the members of those groups.

I submit that such a belief is unsupportable, for two reasons:

1. The full complexity of a group outlook is impossible to determine, because any individual within the group may have processed particular experiences unknown to the other members of the group. If ever any group outlook is described, it is bound to be a simplified summary compiled by relatively few individuals on behalf of the group.

2. For any group to cohere, it requires that members play down their individual interpretations of reality in favour of the group's simplified version of reality. This may occur voluntarily, as among converts to fundamentalist sects, or grudgingly, as among members of a drafted army. It may occur to varying extents, ranging from adhering to the rules of a team game for the duration of that game, to complete submission of all of one's thought to an imposed set of rules.

   In all cases, the playing down of an individual's response to experience represents the loss of an opportunity to process fully that experience towards a world-view more consistently representative of reality.

Hence, I do not accept that views ascribed to membership of particular groups are valid contenders as satisfactory arrangements of individual experience.

I wish to emphasize strongly that any possible universal valuing that may be applicable to the themes identified in this research would arise as a result of individual experience. It does not make sense to say that because a given "culture" may or may not value these themes, individuals from within those cultures would follow suit.

It is known, for example, that some cultures play down the individuation of individual character against the importance of the tribal social entity. Social pressure is exerted by the members of such cultures, inclining other members to behave in accordance with group values. A black person in South Africa once explained to a colleague of the present author: "we do not celebrate birthdays because we do not like to make a fuss of the individual." If such a statement is generally true of a particular culture, one might suppose that "individuality" (one of the eleven main themes of educatedness identified in the present research) might not be particularly prized by members of that culture.

In the light of such culture-association, it might seem therefore that "individuality" could not be regarded as universally valued. However, I am not concerned with the way that cultural social pressure may affect a person's reaction to these themes. A person acting out of his or her own individual experience, if free of prejudice and self-deception, might well value any of these themes in a way different from the accepted position of the culture in which he or she was raised.

Even so, it may be possible that certain group outlooks arise from a particular way of processing experience which is peculiar to members of those groups as a result of a common genetic feature. I am unable to comment on this possibility.

(Before presuming any likely "cultural" association with any of the themes, the reader is cautioned that the theme-names I have chosen cannot adequately express every nuance of the individual Qualities comprising those themes. The detailed evidence defining these themes is given in Appendix 11.5.)

To support my thesis about the optimum arrangement of human experience, I refer to the fact that one of my respondents in the present survey, a person of Zulu origin, was totally aligned with all of the eleven main themes emerging from the survey. To this the immediate response of a cultural determinist would

be - "oh, but she has studied in the Western higher education system and has thus become `Westernised'". The implication of such a statement is that this Westernising process mysteriously "displaced" all of her previous values. We must, however, consider the more probable nature of the way values are developed.

The process of value-formation in a person is necessarily gradual, for all new influences have to be assimilated against the background of the person's existing values. If sufficient evidence accumulates in the person's mind to warrant the changing of a value, then the new form of the value represents that which is most consistent with all of the person's experience.

By definition, then, the earlier form of the value would have had to become recognised by its holder as less consistent with all his or her experience. A value will thus only be superseded if it represents a less than optimum arrangement of experience. (Excepting in cases where values have been introjected pathologically through psychological pressure on the individual.)

I therefore regard the latter respondent's total alignment with the overall pattern of results to be satisfactorily explained by the concept of the optimal arrangement of human experience.

Further evidence that attitudes and behaviours arise in response to particular (rather than culturally specific) experiences is provided by Richardson (1993). Richardson cited a large number of studies which show that there is a great degree of similarity in the approaches that students take to studying in a variety of cultural contexts, including those in certain American, African, European and Asian countries. Students in different geographical and ethnic settings responded almost identically to one another in their approaches to studying, which suggests that it is the response to a particular type of experience, rather than culture of origin, which determines how a person will act.

Indications for further research

i. The present study has not examined the responses of sample populations from demonstrably different cultural backgrounds, for the reason that to have done so was felt to have been neither practical nor necessary. However, if it should be desired to obtain extra evidence for a possible effect of cultural specificity, such evidence may be obtained by simply repeating the survey with respondents from a different cultural group. (Provided that the respondents are suitably qualified to participate, as described in Chapter 8.)

ii. A large number of data obtained in the present study were acquired incidentally, and were therefore not used to support the particular conclusions focused on here. Among such data are indications of those personal qualities generally held to be indicative of

- basic competent functioning and
- essential (as opposed to advanced) educational development.

A future study of this data may be interesting, especially in relation to curriculum development.

Anticipated practical uses of this study.

i. Teachers in all settings, both at schools and in institutions of further and higher learning, may use the findings of this study to examine the way in which their courses may or may not contribute to (or may obstruct) the development of universally desirable outcomes in their students.

ii. The card-sort survey procedure may be adapted for use in other educational studies.

Summary of Chapter 12: Conclusion

This study has isolated eleven themes held to be indicative of advanced educational development.

The qualities comprising the eleven themes are such that possession of them would equip one to refine one's state-of-being. The educationally well-developed person is one who

- can recognise what would constitute desirable growth in him or herself,
- finds him or herself worth developing,
- can act in the real world to bring about conditions necessary for personal development,
- can depart from habit and customary perspectives in order to sense the growth possibilities that may exist for him/herself and others, and
- can relate constructively to a wider self.

It is proposed that the valuing of the qualities comprising the eleven themes originates in the phenomenon of the "optimal arrangement of human experience" regarding human nature and human development. In other words, the eleven themes constitute a model of mature human nature that might possibly be replicated in any setting, provided that an observer had undergone a sufficiently diverse combination of particular experiences, and had processed his or her experience in a psychologically healthy manner.

The present model of advanced educational development is held to originate in

humanness as opposed to resulting from any particular culture. In this chapter I presented arguments refuting the cultural specificity of the model.

I submit, further, that individuals are likely to converge upon a state of advanced educational development (such as is outlined by the eleven themes) as a consequence of the psychologically healthy processing of diverse experience. The range of desirable development appears to extend beyond the outcomes that could reasonably be expected to accrue from formal study.

This has major implications for the design of processes purported to be educative. Such implications are explored briefly in the following chapter.

CHAPTER 13

IMPLICATIONS FOR EDUCATIONAL PRACTICE

Let us assume (on the basis of reasons set forth in Chapter 8 and developed in Chapter 12) that the qualities identified as indicative of advanced educational development in the present survey would be found equally valuable by almost any group of sufficiently mature people in the present time.

The questions then arise: if these qualities are truly indicative of educational development, should we and could we intentionally foster the development of the relevant qualities in people?

Firstly, there is the issue of whether or not educators should aim to foster these qualities in learners. The nature of the qualities comprising the eleven themes appears to be such that the possession of those qualities in a measure of wholeness would be enriching, both for the person possessing the qualities and for any other people with whom such a person might interact.

Enrichment of this kind could not be equated with partisan development, that is, development of selected characteristics designed to serve the cause of certain groups at the expense of others.

Ferguson (1980) has documented certain deleterious effects associated with one-sided schooling processes. In particular, the way that formal schooling has concentrated on developing the intellect has given rise to a world of expectations in which a whole range of human abilities (those ascribed to the "right-brain" functions) has been neglected, to the detriment of psychological health on a

wide scale.

It appears valuable and defensible to want not only to restore such imbalances, but to explore every possible avenue to the attainment of full humanness. I propose that the eleven themes emerging from the present study constitute at the very least a substantial core of the requirements for full humanness. These themes represent qualities which can be acquired (and I believe they inevitably would be acquired under favourable circumstances) but which do not appear capable of being indoctrinated into people.

To seek to promote such qualities would be consistent with the wish to render learners independent of the further influence of their teachers, and independent of any arbitrary value-systems possessed by their teachers. Since one cannot force the development of these qualities, the list of them is of little use to those who would merely recreate learners in the image of their teachers.

Accordingly, if any process of formal schooling is to justify being associated with "education" (as opposed to mere training), then it would appear to be of prime importance for that process to create circumstances favourable to the development of the qualities identified in the present study.

To be concerned with the optimum educational development of each learner is a very different position from being a participant in the educational power game, where "an education" can be thought of as a commodity which may become a stepping-stone to undeserved privileges.

Regarding the quest to promote the optimal development of each learner, Harris (1981:17) said:

> **... we are not fostering elitism: rather, we are attempting to bring out the full humanhood of each person. It may be important to teach people how to make a living, it is important to teach them how to live, which is the prime purpose of an educational institution.**

The second issue to be explored is that of the process of fostering the relevant qualities in learners. How do people develop such qualities? What could educators do to assist learners to do so?

At the interviews which formed part of the final survey, I put such questions to the respondents. At that stage they had not had access to the data or opinions of any other respondents, so each person was effectively being asked to speculate on the conditions or circumstances which fostered the development of the qualities that he or she had identified as most indicative of educational development.

However, on account of the marked agreement that resulted about which qualities were most indicative of educational development, it is reasonable to suppose that their replies could have pertained equally well to the set of qualities identified as indicators of educational development by the group as a whole.

Thus, independently of one another, each respondent was asked to name conditions which, in his or her experience, favoured the kind of educational development effectively valued by the group as a whole.

Among the 42 respondents, 65 separate conditions were named, most of which were mentioned by more than one respondent, and 13 of which were mentioned by 8 or more respondents.

These conditions are listed in Table 13.1, grouped by association under eleven headings.

Table 13.1 also lists the frequency of spontaneous mention of each "condition" by the respondents. (A high frequency of mention does not necessarily imply greater importance or greater universality. Items with a low frequency of mention, if brought to the attention of other respondents, may very possibly also have been recognised by those others as contributory factors in educational development.)

For each of the "conditions" listed in Table 13.1, a corresponding list of statements gleaned from the interview notes has been compiled, to illustrate the derivation of the "condition" as described here. These lists comprise Appendix 13.1.

In the naming of the conditions, no direct causality is implied. It could not be taken for granted that each of the "conditions" thus identified actually does promote the development of the qualities that it was felt by the respondents to promote.

However, the named conditions were generated (and their influence on educational development postulated) out of the considerable experience of, in most cases, several respondents from a variety of backgrounds. It should be quite plausible, therefore, that each named condition has at least the potential to have an effect on the development of the desired qualities.

It would appear to be very difficult to establish causal relationships between postulated conditions "favouring educational development" and the actual development of corresponding qualities in persons, for at least three reasons. Firstly, any given condition may serve to foster several of the desired qualities. Secondly, any one of the qualities may require a combination of supporting

conditions for its development. Thirdly, it would be almost impossible to account for all the confounding variables likely to exist in a complex educational situation.

We are therefore limited to viewing the conditions listed in Table 13.1 as potentially favourable influencers of genuine educational development. If this is accepted, then the list may be useful as a means of assessing practices which purport to be educational.

Educators concerned to foster educational development in their students (over and above the training of skills) could examine their courses to see whether optimal provision has been made for each listed "condition", where relevant.

Based on my personal experience of eleven years as a course evaluation consultant within a university, I anticipate that it would be extremely rare to find a university course which makes adequate provision for even half of the listed conditions that could be applied in courses of instruction.

There is a great deal that could and should be done to reform university teaching away from being a process of selection and labelling, toward being a process of enabling. Much of what needs to be done is common knowledge, even among students. For example, in a separate study (Pastoll, 1992:11-13) I reported that adult learners - in describing the kinds of learning experiences that they themselves would like to undergo - put a priority upon self-initiated learning and being allowed to make their own interpretations. Both of these conditions appear in Table 13.1.

Even if one were to create an educational climate containing most of the "favourable conditions" listed, that would not be sufficient to guarantee the optimum development of every learner.

The main reason for this is the variability in the educability of learners on entering our courses. I readily accept that what each learner brings to the learning situation is a function of both nature and nurture. There is a crucial component of educability, however, which probably has far more to do with nurture than nature. That component is a sense of self-worth, which comprises the first of the eleven themes identified in the present study. Clearly, self-worth is so important that it was identified as an indicator of advanced educational development, and yet it is difficult to imagine people acquiring a sense of self-worth only at the end of a long process of education. In my personal experience of learning situations, a strong sense of self-worth is an indispensable requirement for proper engagement with any learning material.

I do not know if the foundations for a sense of self-worth can be laid late in life. I suspect that some of the ground could not be made up if the opportunities for a solid upbringing had been lost (see conditions 1 - 4 in Table 13.1) .

To support the latter speculation, I refer the reader to a study by Jubber (1988) who found that a number of variables pertaining to the family environment play a major role in a child's level of success or failure at school. One of these variables, for instance, was the frequency with which children had been read to in their pre-school years, which correlated positively with school performance. Jubber (1988:49) conjectured on the basis of his study that such variables may be even more influential than those which may be manipulated by the state or any social agency concerned with the equalizing of educational opportunities.

Education, like charity, begins at home.

Much can be said about every one of the conditions listed in Table 13.1. Some of them may find wider acceptance than others, and this is not the place to debate their merits.

I would like, however, to single out item 12 in Table 13.1 as a key element in educational development which is frequently overlooked. Educational institutions are readily persuaded to throw every kind of resource at educational "problems", and much is often made of the need for facilities, learning materials and learning media.

One resource that is seldom mentioned is the first-rate human exemplar, without which any learning experience has but little connection with educational development. Before we are tempted to seek the solution to any educational problem in terms of something that can be bought, we would do well to consider the observation made by Broudy and Palmer (1965:3):

> **Furthermore, one can be fairly sure, as Plato pointed out in the *Republic* (vi. 487-497) with respect to the philosophers, that the market for second-, third-, and fourth-rate schooling will be exploited by men who are themselves less than first rate. This is made all the more possible and likely when teaching is formalized and methodized, because the external procedures can then be replicated without cultivating the knowledge and character of the first-rate teacher.**

In case it should not be apparent from the passages earlier in the thesis where I discussed the time-scale for the attainment of maturity, I would like to point out that it would be unrealistic to expect to see the full range of the highest qualities manifest in the typical university graduate. With the best will in the world, all we can do is optimise the conditions that attend the early growth of individuals. Growth to maturity also requires time, life experiences, and reflection.

To conclude, it would be appropriate to acknowledge that this study has taken me full circle, right back to a notion expressed in antiquity. In the words of Harris (1981:10):

Aristotle's and Plato's conclusions are identical. It is through practicing the life of arete that arete dawns upon the soul. Human excellence cannot be taught, but individuals can be taught to recognize human excellence, and they can be taught how to do the acts of human excellence, and then arete itself may come, "as a gift of God." Arete cannot be taught, but the seeking of it can be taught. The rest depends upon what we would call "grace".

Table 13.1

65 Conditions favouring educational development, as postulated and described by the respondents in the present survey. N = 42

	No.	Condition	No. of spontaneous mentions
Conditions relating to upbringing	1.	A safe, secure and loved childhood.	5
	2.	Exposure to storytelling when young.	1
	3.	Early exposure to articulate people.	3
	4.	A culture of reading in one's parents' home.	2
Conditions relating to social ambience	5.	A wide range of social experience.	5
	6.	Participation in the social events of the extended family.	2
	7.	Having positive experiences in relationships with others.	3
	8.	Experiencing compassion directed by others towards oneself.	3
	9.	Having interchange with a diversity of people types - ages, cultures.	9
	10.	Living within a suitable social order that promotes social cohesion.	2
	11.	Experiencing people of integrity.	12
Chance stimuli	12.	Encountering exceptional individuals who provide inspiration.	6
	13.	Having to deal with adversity, hardship.	8
	14.	Encountering reasons for having faith that one's contribution matters.	1

65 Conditions favouring educational development, cont'd.

	No.	Condition	No. of spontaneous mentions
Learner initiated activity	15.	Reading widely.	6
	16.	Taking time to be alone and reflect.	11
Experiences that can be planned, and which are not necessarily intellectual	17.	Experiencing life at first-hand as opposed to vicariously through media.	3
	18.	Doing active physical work.	4
	19.	Contact with nature.	2
	20.	Taking part in real, meaningful work in collaboration with others.	8
	21.	Working alongside of and being led by exemplary role models.	3
	22.	A "walkabout" or initiation period at puberty.	1
Features of a suitable learning environment whether at home or in school	23.	Participation in civilized conversation.	6
	24.	One-to-one mentoring.	8
	25.	Being encouraged to be open about one's feelings and interpretations.	3
	26.	Recognition of one's need to be creative.	1
	27.	Exercise of the self-discipline required in formal study.	5
	28.	Being given assignments that allow one to synthesise and integrate knowledge as opposed to reproducing it.	2
	29.	Working for intrinsic rewards rather than extrinsic ones.	2
	30.	Having one's achievements played down. (Recognition, but no big fuss.)	1

65 Conditions favouring educational development, cont'd.

	No.	Condition	No. of spontaneous mentions
Principles that energise learners	31.	Being taken seriously, acknowledged and respected.	15
	32.	Having one's curiosity encouraged.	8
	33.	Having the opportunity and encouragement to question.	2
	34.	Being extended, challenged.	4
	35.	Being invited to make one's own interpretations of evidence.	14
	36.	Freedom to side-track and pay attention to what one becomes interested in.	6
	37.	Doing things for oneself.	11
	38.	Freedom to explore one's world and encounter stimuli.	7
	39.	Getting things right: success breeding confidence.	10
Qualities of parents, teachers in relation to the learner	40.	Teachers being enthusiastic about their own subjects.	4
	41.	Teachers being personally interested in the development of each learner.	4
	42.	Parents and teachers being confident of one's abilities and trusting one.	3
	43.	Parents, teachers being open about their own feelings.	1
	44.	Parents, teachers being open-minded.	3

65 Conditions favouring educational development, cont'd.

	No.	Condition	No. of spontaneous mentions
Particular experiences that are felt to broaden one's capacity for self-development	45.	Being given a broad overview of knowledge - access to experiences beyond one's own horizons.	10
	46.	Learning other languages.	1
	47.	Taking part in mainstream culture.	5
	48.	Reflection on the creative achievements of humankind - various art forms.	1
	49.	Being given an overview of psychology as a basis to examine one's own behaviour.	1
	50.	Being helped to confront and discuss values.	1
	51.	Being given guidance on how to demystify problems.	3
	52.	Being coached in style of expression.	2
	53.	Being required to put oneself in the shoes of other people - obliged to imagine how they feel.	2
Means to self-examination	54.	Discussing what one is learning within a regular tutorial group.	5
	55.	Getting feedback about one's own behaviour.	8
	56.	Being shown how to analyse one's own arguments.	4
	57.	Getting constructive criticism.	3
	58.	Being helped to discover one's own limitations.	2

65 Conditions favouring educational development, cont'd.

	No.	Condition	No. of spontaneous mentions
Restrictive circumstances to be avoided	59.	Compartmentalising of knowledge.	3
	60.	Pressure to conform	5
	61.	Learners being continually assessed or checked upon.	1
	62.	Overteaching, i.e. teachers providing too much structure.	2
	63.	Dogma.	3
	64.	Censorship.	1
	65.	Bombardment by intruding impressions.	1

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APPENDIX 0.1

MASLOW'S LIST OF METAMOTIVATIONS OR BEING-VALUES (FROM MASLOW, 1971,318)

1. Truth
2. Goodness
3. Beauty
4. Unity; wholeness

4a. Dichotomy-transcendence

5. Aliveness; process
6. Uniqueness
7. Perfection (-seeking)

7a. Necessity (directedness, purposefulness)

8. Completion; finality (contentment)
9. Justice

9a. Order (as opposed to chaos)

10. Simplicity
11. Richness; totality; comprehensiveness
12. Effortlessness
13. Playfulness
14. Self-sufficiency
15. Meaningfulness

APPENDIX 7.1

CHARACTERISTICS OF AND QUALITIES VALUED WITHIN TEN DIFFERENT WESTERN EDUCATIONAL PHILOSOPHIES.

a. Fundamentalism.
b. Intellectualism.
c. Conservatism.
d. Progressivism.
e. Humanism.
f. Liberationism.
g. Anarchism.
h. Behaviourism.
i. Analytic Philosophy.
j. Anthroposophical educational philosophy.

a. Fundamentalism

A fundamentalist position is characterised by holding that the good life stems from "adhering to intuitive and/or revealed standards of belief and behaviour ..." O'Neill (1981:114).

Although there are many different types of fundamentalist belief, they have in common the following line of reasoning (O'Neill 1981:114):

1. There exist authoritative answers to all of life's significant problems.
2. These answers are founded on external authority (such as religious revelation or folk wisdom).
3. These answers are simple, straightforward, unambiguous and literal. (It is unwise, even dangerous, to view them as problematic. They are not open to special interpretation.)
4. These answers are sufficient for anyone who desires to live the good life.
5. It is not sufficient to live by these answers: society must be continually purified by removing the elements that distract people from focusing on these answers. Older and better ways of behaving, more in line with traditional beliefs, should be protected and reinstituted.

The various types of fundamentalism include both secular and religious positions.

One type of secular fundamentalist is the reactionary conservative: typically an anti-intellectual "common sense" populist, whose position is one of reaction against change rather than in favour of any specific alternative; who seeks a return to some aspect of the past such as to restore a monarchy, or a return to the values of frontier life. (O'Neill 1981:118)

He or she would typically promote and safeguard some kind of "civil religion" such as "the American way of life", and be narrowly patriotic.

In addition to the populist reactionary, there is also a more intellectual type of secular conservative who is likely to have been primarily influenced by a philosophical tradition such as that which stems from the work of George Hegel and Émile Durkheim. (Although neither Hegel nor Durkheim were themselves reactionary conservatives (O'Neill 1981:123).)

Hegel held that reason, acting in and through history, is a manifestation of universal will or the absolute mind (Weltgeist). Since reason acts through conflict, conflict ensures progress. Hence war is the ultimate arbiter of what is right, and the objective mind of society is effectively reflected in the State. Hence acceptance of the State.

Durkheim posited the existence of a "collective consciousness" which evolves from individual consciousnesses and assumes an independent status as a controlling "group mind": Once it is formed, the collective consciousness is no longer merely a reflection of individual behaviours, but sets a pattern to which individual behaviour conforms. The collective consciousness or "national spirit" of a culture exists more or less independently of historical changes and constitutes the supreme value of that culture.

According to O'Neill (1981:127) both fascism and national socialism were significantly influenced by Hegel's philosophy and probably also by Durkheim's. Both fascism and Nazism rested upon the idea of the voluntary subordination of individual reason to the group mind of the entire people as expressed through the instrumentality of the state.

Religious fundamentalism

For various groups, including the Mormons, Seventh-Day Adventists and Jehovah's Witnesses, "truth is primarily founded upon revelation and faith, centering in a literalistic interpretation of accepted Scriptures" (O'Neill 1981:132).

(By contrast, liberal Protestant groups "emphasise the right of individuals to decide what is true in religion for themselves" (O'Neill 1981:135).)
Fundamentalists are generally averse to intellectual discussion or bookishness about their tenets: they appeal to people's yearning for a simpler faith. For this reason they are likely to be ambivalent about education, especially higher education.

For such groups, the most pressing aim is to reform prevailing standards of belief and behaviour by returning to the "morally superior virtues characteristic of an earlier day and age". (In some cases, this "golden age" is equated with a relatively recent (e.g. pre-industrial) epoch, in others with an idealized vision of the Holy Land in biblical times (O'Neill 1981:149).) Educational processes should fit in with this aim.

All Fundamentalist positions, whether secular or religious in origin, would

- stress adherence to a clear and comprehensive moral code
- emphasise the value of narrow patriotism (and the "moral" duty to protect it),
- hold that truth is determined by a consensus of the morally enlightened.
- value ideological conformity above academic, practical and intellectual skills.

(O'Neill 1981:150)

Personal Qualities valued.

- Close adherence to traditional tenets of "moral" conduct.

(O'Neill 1981:150)

No other personal Qualities are mentioned in the sources consulted: presumably individual fundamentalists would have personal preferences for or against other Qualities according to their interpretation of how these other Qualities fit in with the prime Quality mentioned above.

b. Intellectualism

This broad stream of educational thought includes several theories (or sub-theories) given various names by different observers as, for example: "Intellectualism" (O'Neill 1981:171); "Idealism" (Ozmon & Craver 1981:16); "Liberal Education" (Elias & Merriam 1980:9) and "Perennialism" (Pratte 1971:29).

The defining characteristics attributed to this stream of thoughts by various anthropologists of educational philosophy are as follows:

Intellectualism (O'Neill, 1981)

- The purpose of education is to identify, preserve and transmit Truth (namely, knowledge about the underlying meaning and significance of life).
- Knowledge is an end-in-itself, not simply a means to practical ends.
- Man has a universal nature which transcends specific circumstances.
- Education is an orientation to life in general, not a matter of adapting to a particular situation.
- The ultimate intellectual authority resides within the intellect itself: truth is apprehensible by means of pure reason.
- By focusing on the intellectual history of mankind, both reason and speculative wisdom will be cultivated.
- There exist perennial truths that transcend time and place.

Idealism (Ozmon & Craver, 1981)

- Education should focus on those things that are of lasting value.
- Education should be directed toward the search for truth.
- The search for truth demands personal discipline and steadfast character.
- Participation in the search for truth would enhance both knowledgeability and virtue.

Liberal Education (Elias and Merriam, 1980)

- Education emphasises the acquisition of organised knowledge and the development of the intellectual powers of the mind.
- Irrespective of time and culture, the human person has remained essentially the same throughout the history of the world (Elias & Merriam 1980:22).
- If men become capable and cultivated human beings, irrespective of their vocation or station in life, they will carry forward the general culture and contribute to the upgrading of society by virtue of their personal example (Highet (1950) in Elias & Merriam (1980:29); also John Stuart Mill (1875) in Bowen (1977:40,41)).
- "Men are rational, moral and spiritual beings, and all men should develop their rational, moral and spiritual powers to the fullest extent." (Hutchins 1953:68)

Perennialism (Pratte, 1971)

- The true function of education is the development of the intellect and/or the soul.
- Men should be made aware of the wisdom of the ancients.
- The principles of truth, beauty and goodness reside outside of society.
- To become educated is fundamental to the life of a human being. It is not merely a practical matter of learning to get along.
- The knowledge that is of most worth is concerned with the eternal truths that apply to the essence of universal man.
- Education should be concerned with that which is generalisable to all men in all contexts.
- Education should aim to develop the (universal) distinctly human qualities to their optimum realization irrespective of the particular environment of the learner.
- Education should liberate the learner from prejudice and narrowness of view. Hence the term "liberal education".

In addition to the above versions of intellectualism, Wynne (1963) has described four separate theories, all of which appear to fit within the umbrella of intellectualism. These are

* The Spiritual Self-Realization Theory, which views education as a process of progressing toward the realization of an ideal, divinely inspired form of the self; to develop the natural man into the ideal man.

> **"Our objective is ... understanding, appreciating, and realizing (the) sense of the spiritual nature of all existence, and our personal growth in the likeness of that nature."**
> **(Horne (1942) in Wynne, 1963:348)**

* The Supernatural Development Theory, which is the Catholic Church's theory of education as a process of guiding man back to his supernatural "lost estate" which he enjoyed before the expulsion of Adam and Eve from the Garden of Eden.

* The Superrational Perfection Theory which holds that "adequate standards of direction (are) to be found in Man's human nature as distinct from his religious nature on the one hand, and his animal nature on the other" (Wynne 1963:395). Education consists in cultivating the powers of man's higher nature (i.e. "rational intuition") which are required to hold in check his lower nature (i.e. physical appetites).
  Proponents of this theory value decorum, restraint and moderation.

* The Rational Development Theory, which aims at the development of virtues which are held to be good in themselves.

  R.M. Hutchins, a proponent of this theory, valued the five intellectual virtues of

  - intuitive knowledge (or induction)
  - scientific knowledge (the habit of demonstration)
  - philosophical wisdom (knowledge of first principles and causes)
  - art (the capacity to make according to true reasoning) and
  - prudence (right reason with respect to action)

  (Wynne 1963:413)

A proper general education would lead to a grasp of the metaphysical through the proper study of the great classics. This is held to be quite separate from and more important than any vocational/technical training (Wynne 1963:417).

The intellectualist philosophies of education have their origin in the thinking of Socrates, Plato and Aristotle, whose principles were taken up and adapted in the early, medieval and modern Christian schools (Elias & Merriam 1980:9).

Central to their theme, as we have seen, is the idea that human nature is independent of culture, time and place. No pattern of social, economic or political conditions can affect the basic distinctly human qualities found in all human beings. Hutchins (1953:89) in particular was adamant that the differences among people of different groups are too insignificant to allow a system of education to be based on such differences. The ideal education would develop the distinctly human qualities largely through the study of masterworks in philosophy, literature and art from antiquity into the present (Bowen 1977:415). Reasons for the study of such works are:

> **"because they are expressions of teachers such as we are not likely to encounter in person ..." (Bloom (1974) in Bowen (1977:416))**
> **"Through familiarity with the best models he must have constantly before him that habitual vision of greatness without which Whitehead has said, any true education is impossible." Hutchins (1953:95)**

The study of the humanities, according to Hesburgh (1981:37) awakens a sense of what it might be like to be someone else, to live in another time or culture. Through our imagination and experience being thus stretched, we find out about ourselves. This increases our distinctively human potential.

A major principle of intellectualist philosophy is that education should be intellectually based, and not a direct education of the will, or an attempt at direct character formation. Persons should be left to come to their own conclusions as a result of exposure to what they have studied, and strategies which aim to bring about value-commitments are viewed with suspicion (Elias & Merriam 1980:24).

During the course of the study of masterworks, certain pivotal questions are explored:

> **"What is the good life and how are we to attain it? ... what is freedom? ... What is ethics?"**
> **Murchland (1979) in Elias (1980:25)**
> **"What is a good society? ... What is the nature and destiny of man?"**
> **Hutchins (1953:79)**
> **"What does it mean to be human?"**
> **Hesburgh (1981:37)**

Through methods such as these, advocates of intellectualist (liberal) education aim to foster the development of a number of very specific qualities in learners. These include:

- To be informed about the world.
- To have a systematic grasp of a discipline.
- To be able to communicate what one knows to others.
- To grasp principles and understand assumptions.
- To be able to analyse a situation.

- To be able to develop an ordered synthesis.
- To be able to apply information and knowledge to the activities of daily life. (Competent parent, worker, citizen.)
- To see the moderate position among extremes.
- Through an ability to contemplate the deepest principles of a subject matter, to be capable of reorganising it and making relationships between it and other areas of experience.
- Dedication to learning for its own sake.

Elias & Merriam (1980:22,23)

- The inclination to search for truth about the human situation and the world.

Elias & Merriam (1980:23)
Osman & Craver (1981:16)

- Cultivation of reason.
- Formation of values.
- Enrichment of sensibility.

Bowen (1977:415)

- Conquest of internal and spiritual freedom.
- Knowledge of God and spiritual realities.
- To develop moral values.

Maritain (1943) in Elias (1980:26)

- An aesthetic sensibility: the quest for truth, beauty, goodness and holiness.

Van Doren (1943) in Elias (1980:26)

- The liberation to be truly human - to experience

> **"the attainment of complete truth by the intelligence and supreme good by the will ... Nothing less gives (man) complete and permanent satisfaction ..."**

Thomas Aquinas in Elias & Merriam (1980:17)

- Understanding the leading ideas that have animated mankind.

Hutchins (1953:83)
Ozmon & Craver (1981:17)

- Has personal discipline.
- Has steadfast character.
- Is appreciative of the spiritual implications of the search for truth.
- Possesses insight into ourselves and himself in particular.
- Has insight into the nature of the universe.
- Appreciates the wholeness of existence and his relationship to the whole.
- Is possessed of the will to progress toward perfection in the likeness of God.
- Is aware of the spiritual nature of all things.
- Is philosophically oriented.
- Is able to exercise his intuition.
- Understands the process of the movement towards wisdom and participates in it.
- Has a developed ("good") will: knows his duty and conscientiously seeks to perform it.
- Never acts in any manner other than he would have all other people act.

Ozmon & Craver (1980:16-21)

Criticisms of intellectualist/liberal education

i. That

> **What specifically will count as the core of liberal education in any particular era, as found in central works of the humanities of that culture, is in large part determined by the ruling cultural elite and clearly varies from culture to culture.**
>
> **(Luegenbiehl, 1989:626)**

This same concern is expressed by Aronowitz & Giroux (1991:189) who declared that "dominant narratives" retain the power to frame the issues of the day in ways that exclude "oppositional and radical discourses".

Such critics feel that by choosing a particular content of what is to be studied, those in charge of education legitimise particular cultures as more worthy of attention than the cultures with which certain students might identify. Aronowitz & Giroux (1991:186) have insisted that products of the so-called mass culture, popular and folk art forms were proper objects of study, whereas the "emancipatory discourses ... of the traditional Enlightenment are merely deceptions perpetrated by white male intellectuals in order to retain their own hierarchical power" (Aronowitz & Giroux, 1991:193).

This specific type of criticism appears to be wilfully ignorant of the reason for the choice of particular works to be studied. Works are chosen for their ability to provide insight into the human condition, which is assumed to be similar in all places and times. If works of this nature have been produced by other cultures, they would find acceptance by intellectualist educators. In terms of an intellectualist educational philosophy, however, there is nothing to be gained by studying works that do not furnish such insight, merely for the sake of "representing" other cultures.

ii. That to focus on the teachings of tradition, instead of

> **fitting the young into the social structure of society or ... preparing them to participate actively in the decision-making processes of that society, ... prepares them (only) to become partisans for the values and interpretations of the past ...**
>
> **this will ... tend to create a dissonance between what the young are taught and what they face in the world in which they will need to live their adult lives.**
>
> **(Luegenbiehl, 1989:627)**

This particular criticism appears to be based on the value that it is more important for young people to learn to fit in with the world as they find it than to learn about the archetypal characteristics of human nature, or to develop a taste for exemplary behaviour.

The world as we find it, however, is constantly being created by the people around us who are as likely as ourselves not to think or act in an exemplary manner unless their experience includes views of greatness.
Furthermore, the above criticism implies that the values and interpretations of the past are somehow inadequate, without providing any assurance that those of the present are any less questionable.

iii. that the intellectualist approach to teaching

> **does not take sufficient cognizance of the needs and interests of learners. It tends to dismiss present concerns in favor of past wisdom and tradition, and thus holds itself aloof from social affairs.**
>
> **(Elias & Merriam, 1980:29)**

This criticism appears to presume that the needs and interests of learners ought to form the basis of their curriculum. But how can learners know what their true needs and interests are, unless they have been exposed to a wider perspective that takes them beyond their immediate worlds?

Young people are capable of becoming rapidly worldly-wise to the material needs and interests that are daily reflected to them by the media, despite what happens in any classroom. They do not need classrooms for that purpose and so it is invalid to take a system of education to task for not providing that opportunity. It is surely more properly the task of the classroom to provide that which they will not get in the hurly-burly of modern life. In particular, experience of daily life alone is unlikely to lead the youth into the imaginations of other times and places.

iv. That an intellectualist/liberal education is a luxury - unaffordable by the masses, and therefore somehow not relevant to them. Besides alluding to the direct unaffordability of this type of education to most students, critics, often vocationally oriented, have expressed concern that society can ill afford to keep young people out of productive jobs while they "idle away at Shakespeare".

There are two issues at stake here: one is that of relevance and the other the assumption that filling "productive jobs" is a greater priority for society. Concerning relevance, who could possibly argue that it is undesirable to equip citizens of all walks of life with an imagination for what is right and proper to strive for in the conduct of their daily affairs? An education that stops at basic literacy or an elementary technical training will not assist people to develop the necessary insight and moral responsibility that each of us needs to exercise, be we plumbers, farmers or managers.

Hutchins (1953:88) was adamant that a liberal education is relevant and necessary for all students:

> **When I urge liberal education for all, I am not suggesting that all the people must become great philosophers, historians, scientists, or artists. I am saying that they should know how to read, write, and figure and that they should understand the great philosophers, historians, scientists, and artists. This does not seem to me an unattainable goal.**

Concerning the issue of "productive jobs": In Chapter 6 (in connection with Goal E) I argued that the mere provision of more technical expertise is grossly insufficient to address the world's economic and environmental difficulties, and may, in fact, contribute to the exacerbation of those difficulties.

One final comment may be made: as a philosophy of education, Intellectualism has not offered interpretations of all the various facets of human nature such as the fourteen which I listed in chapter 7.
However, the educational process advocated by Intellectualists would appear to be capable of fostering many of the listed facets in learners themselves, or at least to

expand a learner's appreciation of the existence of these facets in people of other times and places.

c. Conservatism

This stream of educational thought holds that the primary purpose of education is to preserve and transmit valued patterns of social behaviour.

Various other labels are given to philosophies with this particular central focus, for instance Ozman & Craver (1981) refer to "realism", while Pratte (1971) used the term "essentialism". Aligned with this focus are also the "basic subjects theory" and the "formal discipline theory", described by Wynne (1963).

It should be noted that the label "conservatism" covers a broad spectrum of conservatively oriented ideas, not all of them identifiable with the narrow definition of a conservative as someone who opposes change. For this reason, Pratte (1971) has pointed out that the use of the word "conservatism" in this context represents the outcome of a difficult choice. Unlike the political conservative, the philosophic conservative is oriented to "discover the order which is essential in things rather than to impose an order on them: to strengthen and perpetuate that order rather than dispose things anew according to some formula which may be nothing more than a fashion; to legislate along the grain of human nature rather than against it ..." (White (1957) in Pratte, 1971:138).

The breadth of the stream of thought here labelled conservatism is also such that it sometimes overlaps with elements of other philosophies, in particular intellectualism.

The defining characteristics attributed to conservatism by the anthologists consulted are as follows:

Conservatism (O'Neill, 1981)

- Education should encourage an understanding of, and an appreciation for time-tested cultural traditions.
- Education should transmit the information and skills necessary to succeed within the existing social order.
- The value of knowledge lies in its social utility.
- Learners are viewed primarily as citizens in the making.
- Cultural stability is valued more than the need for reform. Changes are accepted provided they are essentially compatible with the existing social order.
- Learners require firm guidance and sound instruction in order to become effectively socialized as responsible citizens.
- Individual similarities are more important than individual differences for the purpose of designing educational programmes.
- Learners should have equal opportunity to strive for reward, but success should be determined by individual merit.
- Educational authority should be invested in mature and responsible educators.
- A very definite curriculum is prescribed.
- Teacher-determined and teacher-directed learning activities are preferred.

Realism (Ozman & Craver, 1981)

- Reality, knowledge and value exist independently of the human mind.

- There are essential facts to know in order to understand our universe and survive in it.

Essentialism (Pratte, 1971)

The Essentialist position came into being in the 1920's and 1930's as a reaction against the perceived deleterious effects of progressivism, namely "illiterate students with no particular loyalty to democratic ideals" (Pratte, 1971:135).

The Essentialists did not call for a mere return to older methods of education - rather they took the view that the school should not be expected to fulfil a leading role in social reform. The Essentialists held that:

- Education exists to teach the heritage and to teach careful reasoning.
- There exist universal truths and changeless principles. (If there are none, then there is nothing worth transmitting to the young and hence no justification for formal education.)
- "Discipline and forging" are necessary to create a person capable of coexisting responsibly with others. When the discipline and forging are ignored in favour of encouraging self-expression, the result is a pampered person whose egoism is inflated "until he is unfitted for struggle of any kind" (Weaver (1948) in Pratte, 1971:141).
- All learners should acknowledge their indebtedness to the past and to current institutions which embody the best thinking of the past: we owe it to our descendants not to overthrow the wisdom of past generations through ignorance of that wisdom.
- Essentialists, being conservative, are suspicious of democracy because most "democracies" are in reality republics, where the trend is toward rule by the masses.
  They charge that the masses are ignorant of the essential discipline required for constructive co-existence, and that, as a consequence, rule by the masses will produce "social dissolution, ultimate tyranny and mediocre uniformity" (Pratte 1971:145).
- Society should be governed by its wisest and ablest men in order to assure the kind of harmonious governance which keeps the dissolute tendencies of humans in check. (Left to his own devices, a person is expected to conduct himself selfishly and irresponsibly.)

The Formal Discipline Theory (Wynne, 1963)

- The primary aim of education and the good life is "the discipline, exercise, or development of the mental faculties" (Wynne 1963:1).
- The development of any mental faculty is held to depend on the effort exerted and type of mental activity employed rather than on the kind of subject matter dealt with.
- Each traditional subject has a hypothetical disciplinary value. Mathematics and grammar, for example, are held to develop the intellect, while the study of fine art develops the realm of feeling.
- The emphasis in all study is on acquiring the discipline of the method, above all on learning to focus the concentration on topics and tasks that may be uninteresting. The need to acquire such discipline overrides the need for learners to express creativity, originality, and freedom (Wynne 1963:26).

The Self-Perfection Theory (Wynne, 1963)

This theory was defined by Broudy (1954) in Wynne (1963:468,469) as the educational equivalent of certain aspects of classical realism. Its tenets are that:

- Education is a deliberate attempt to fashion experience by the control of the learner's attention.
- The aim of education is self-perfection, which has three dimensions:
  - self-determination: the ability to choose rationally among alternative values,
  - self-realization: the ability to choose from among one's own potentialities which values are to be pursued, and
  - self-integration: the ability to exclude conflicts from one's choices as much as possible.
- The school has an obligation to develop those habits and skills which these three dimensions require, namely those that enable the learner to
  - acquire knowledge: use symbols, study, do research,
  - use knowledge: understand social problems and discuss them intelligently, and
  - enjoy knowledge: on a higher level, to enjoy the arts, friendship and recreation.

The Basic-Education Theory (Wynne, 1963)

This theory is advocated by "new conservatives" (possibly equivalent to essentialists) as a "co-operative effort to re-establish human culture, including education, on the basis of principles which for them our past civilization in the West has exemplified" (Wynne 1963:494).

This theory holds that:

- Human nature cannot be changed. It includes feeling, impulse and desire, as well as will and reason.
- Embodied in our cultural heritage are emotional, moral and religious factors that are no less significant than scientific knowledge.
- People are inherently different in their psychological make-up. Most are capable of achieving sufficient understanding, appreciation and skill needed to equip them for a good life. But only a few are capable of discovery, creativity and leadership. Most have to rely on the specially endowed for their standards of direction.
- The high school curriculum should be clearly defined, consisting of a limited number of traditional subjects, such as history, geography, literature, composition, classical languages, modern languages, mathematics, biology, chemistry and physics, with electives in the form of art, music, philosophy and speech. These subjects have been chosen because each is valuable in its own right and at the same time serves a valuable end: being what they call a "generative" subject, namely one which equips learners with the skills required in all further learning.

Cultural Literacy (Hirsch, 1987)

Another theory which may be associated with a basic-education approach, is Hirsch's theory of "cultural literacy".

Hirsch claimed that every person in a given nation needs access to the "cultural vocabulary" of that nation in order to deal successfully with life within that nation. He emphasised (Hirsch, 1983:107) that the specific contents of a national vocabulary were far less important that the fact of their being shared.

Hirsch presented a list of terms, the understanding of which would give a person access to American cultural literacy. He was very clear that these terms arise for historical reasons, and that the list could be augmented by even daily extensions to the national vocabulary. Terms would also be discarded if they fell into disuse. Hirsch felt that his list would constitute a kind of succinct shorthand memory of a large amount of cultural experience. He argued that irrespective of the content, or its origin, such a shorthand of cultural experience was necessary in order to communicate with finesse.

Personal qualities valued by conservative educators.

The well-educated person:

- Can transcend the lessons obtained from a study of nature and enter the realms of higher thought.
- Is capable of rational thought.
- Has command of the methods of rigorous inquiry.
- Knows what is required for self-preservation within his society.
- Knows a range of essential facts that can only be obtained through a study of the material world.
- Is committed to certain fundamental values.
- Can read, write, do arithmetic.
- Has integrity.
- Is capable of self-sacrifice.
- Is courageous.

Ozmon & Craver (1981:54-58)

Is:

- Considerate.
- Co-operative.
- Cheerful.
- Loyal: fidelity to duty and to those for whom he is responsible.
- Trustworthy.
- Persevering.
- Inclined to tackle tasks to the best of his ability.
- Willing to face facts: honest thinking.

Bagley (1934) in Pratte (1971:149)

and:

- Appreciates what makes life worth living.
- Understands the possibilities and limitations of human nature.
- Behaves morally.
- Respects law and order.
- Can criticize and evaluate imaginatively.

Pratte (1971:150,151)

- Uses his mother tongue effectively.
- Commands at least one other language.
- Has an understanding of history.
- Has an understanding of the sciences.
- Has knowledge of mathematics.

Bestor (1965) in Pratte (1971:154)

- Is humane.

- Is capable of intelligent political decisions (i.e. voting responsibly).
- Is capable of analytical and objective thinking.
- Is able to identify with his past.
- Has a love of learning.
- Is generally well-informed.
- Is acquainted with the character of peoples and places throughout the world.
- Is knowledgeable about the earth.
- Has an understanding of the spatial association of things.
- Has some understanding of the phenomenon of change.
- Is capable of creative expression.
- Understands the minds of likely audiences of his own expression.
- Has a command of language and rhetoric: can speak with order, clarity, dignity and force.
- Is confident of his ability to express his thoughts.
- Is able to stand outside of the values of mass civilization.
- Is conversant with the traditional ideals expressed by the best minds.
- Appreciates that no problems are new: that writers of former times had answers that are not out of date but are properly worth pondering.
- Is supplied with insight into the nature of language, the sociopolitical reality of ancient times, and the rich heritage of literature that accompanies the study of ancient languages, esp. Latin and Greek.
- Is conversant with modern languages besides his own (providing him with perspective by which to assess his own language and culture).
- Is familiar with the scientific way of thinking.
- Has sharpened sensibilities through exposure to art.
- Is able to see and relate what he sees to the rest of his experience.
- Has a clear perspective on vulgarity.
- Is not unsettled by the unfamiliar.
- Is able to appreciate music alongside of literature and the visual arts.

Wynne (1963:499-508)

d. Progressivism

The term Progressivism as used here refers to a broad stream of educational thought that incorporates a variety of different ideologies. As a broad movement, Progressivism (as so named by Elias (1980) and Pratte (1971)) is equivalent to what has been called Pragmatism by Ozmon & Craver (1981) and Liberalism by O'Neill (1981). (The term "Liberalism" as used by O'Neill should not be confused with "Liberal Education", a version of intellectualism described by Elias & Merriam (1980).)

The defining characteristics of this philosophy are:

Liberalism (O'Neill, 1981)

- The goal of education is to preserve and improve the existing social order by teaching each child how to deal effectively with his own emerging life problems.
- Schools should provide learners with information and skills necessary to learn effectively for themselves.
- Learners should be schooled in solving practical problems through practising problem-solving procedures individually and in groups.
- Knowledge is a tool for use in solving problems.
- Each learner should be recognised as a unique individual.

- Emphasis is placed on the present situation and the immediate future in the light of the individual learner's existing needs and problems.
- Cultural change should be continuous and small-scale within a generally stable situation, and should stem from the development of individuals' capacities for effective behaviour.
- Learning is based on an open system of experimental inquiry along the lines of the rational-scientific verification of knowledge.
- Intellectual authority resides in experimental verification of knowledge and/or democratic decision-making procedures.
- Children are generally predisposed to be good (that is, to seek effective and enlightened action) on the basis of the natural consequences of their own ongoing behaviour.
- Selfhood (personality) grows out of social conditioning, and the social self which results becomes the basis for all subsequent "self"-determination". The child is "free" only within the context of overriding social and psychological determinism.
- Individual differences are more important that individual similarities, and these differences should be taken into account in designing educational programmes.
- Educational institutions should stress open and critical exploration of contemporary problems and issues, that are perceived to be significant by the learners themselves.

Pragmatism (Ozmon & Craver, 1981)

- Education should equip people to seek out the processes and do the things that work best to help them achieve desirable ends.

Progressive Education (Elias & Merriam, 1980)

- Education is broader than intellectual development: it includes socialization and inculturation. It is not restricted to formal schooling, but includes all activities (incidental as well as intentional) that society uses to pass on values, attitudes and skills.
- The learner's experience is as valid as the reported experiences of others in providing a focus for his or her educational development.
- The personal needs, interests, experiences and desires of each learner should be central to the learning activities.
- Learning consists of the reconstruction of experiences through interactive processes with one's environment.
- The teacher and the curriculum should not dominate the learning experience. (Röhrs (1988:21) described the goal of the progressive education movement as "the initiation of a direct relationship to life by means of a humanisation of the teacher-pupil relationship.")
- The function of education is not merely to prepare learners for fitting into the existing society, but also to provide a means for changing society.

Progressivism (Pratte, 1971)

- The method of science is advocated as the procedure for understanding human nature and solving problems.
- The attitude most likely to bring about humane relationships among people is one of pluralism.
- No matter how much we try, we can never escape from subjectivity.
- Social reform is the legitimate concern of philosophers of education.

- Truth and morality are evident in the consequences of actions.
- Progress is synonymous with growth: it is represented

> by the increasing ability of individuals and societies to establish their own human goals by relying either on their innate goodness or upon their past experiences and critical intelligence to improve present and future experiences. Herein progress, which signifies growth toward increasing self-direction, becomes its own end.
> (Pratte, 1971:109)

- Creative activity is not directed toward some external end but is the end itself.
- A primary purpose of education is to enhance the quality of human life by promoting a moral experience, towards building a system of values for social living.

Progressive Education (Röhrs, 1988)

- The school is to become an environment adjusted to the child's development by providing for the child the activities necessary for his or her unfolding at each stage of that development.
- A learner's creativity is to be set free through opportunities for creative self-expression.
- Progressive education does not seek to do away entirely with a subject-oriented approach (as many critics appear to believe) but seeks to relate subject-matter to the psychology of the child. The child is to be left to himself to decide what is worth attending to.
- Educational practice is to be a testing-ground for theory.

The Apperception Theory of Herbart (Wynne, 1963)

Apperception means the acquisition or development of new ideas through operating on ideas previously acquired. The Apperception Theory lent support to those wishing to bring about educational change, whether they upheld liberal or working class interests. However, it functioned only through indoctrination, which seemed defensible to those who wished to improve the lot of particular groups, but cannot be defended in terms of improving the lot of all. Herbart held that:

- The general aim of education was morality.
- Education should further the development of five general ethical ideas in the student: inner freedom, perfection, benevolence, right and justice. (The exact form of these ideas was open to wide interpretation: in some cases they were developed in such a way as to produce citizens who fitted within an autocratic regime, in others to lend support to liberalism.)
- Education should develop a well-balanced and many-sided interest in the learner. Six types of interest were defined: empirical interest (connected with the pleasure in novelty) speculative interest (curiosity as to causes) aesthetic interest (through the contemplation of an ideal) sympathetic interest (aroused by empathy for others), social interest (in community activities) and religious interest (in contemplating the meaning of the infinite).
- Teachers ought to include the whole range of human interests in their selection of aims.
- Curriculum could contain a wide variety of content, as long as it embodied conceptions which those in control of the schools wished to promulgate in the learners.

- Subject matter was organised along psychological rather than logical principles.

The Natural Perfection Theory of Rousseau (Wynne, 1963)

- The aim of education and the good life is to achieve such development (unfoldment) of the original tendencies and powers of the individual as will lead to natural perfection: the living out of one's potentialities.
- The criterion for selection of subject matter and method resides in the immediate needs, interests and desires of the pupil without regard to future social demands.
- The progress of pupils is estimated in terms of the increase in their interests, spontaneity and freedom of action.
- Conventional academic achievement and the acquisition of discipline are incidental.

The Universal Growth Theory of Dewey (Wynne, 1963)

- Growth towards the improvement of the quality of experience is the only moral as well as the only educational end.
- The educational process has no end beyond itself: it is its own end.
- The educational process is one of continual re-organising, reconstructing, reforming.
- Education is that reconstruction of experience which adds to the meaning of that experience and which increases the ability to direct the course of subsequent experience.
- The task of educators is to select for learners the kind of present experiences that will live fruitfully and creatively in subsequent experience.
- Any particular manifestation of growth in a person can only be said to be true educational development if it conduces to continuing growth. If a person grows in efficiency as a burglar, this particular type of "growth" shuts the person off to opportunities for continuing growth in other directions, and does not therefore meet the criterion for true developmental growth.
- A true democracy is more than a form of government, it is an arrangement that enables education to occur through "conjoint communicated experience".
- An educational and life ideal should not be restricted to any particular kind of society, time or place. It should apply equally well to all people, over the whole world, and for all times to come.

Dewey and his associates supported the Progressive Education association which came into being in 1919 to further the process of educational reform in the USA. But they were not the only group which aligned with the Progressives in condemning aspects of traditional schooling and in advocating alternatives.

Some Progressives were inclined to want schooling to be entirely focused on the needs and interests of the learner, without regard to advance planning of experiences for learners. This radical departure from tradition naturally caught the public's attention, and critics of Dewey turned the resulting disapproval to good advantage by identifying Dewey's philosophy with Progressive Education in general. Dewey, however, spoke out against that particular interpretation of schooling method and insisted that he did not identify with every principle emanating from various sources under the umbrella of the Progressive movement. In the popular mind, Dewey came to be considered as the father figure of Progressive Education, but he himself always rejected attempts to prove this identity (Röhrs 1988:17).

Wynne (1963) described in considerable detail Dewey's ideas for a curriculum and teaching method, thus testifying to Dewey's very definite commitment to advance planning.
Yet Dewey rejected fixed requirements of any kind, whether aims, content, organization of subject matter or teaching methods. All of these had to be subject to experimentation in order to grow towards a situation which would provide improved conditions for learners to reconstruct experience.
This valuing of experimentation led to the wide use of the term "experimentalist" alongside other terms like "pragmatism" and "progressivism" to describe Dewey's educational methods.

The Democratic-Character Theory of William H Kilpatrick (Wynne, 1963)

- The aim of education was to develop in learners a "democratic character", namely one which respects the personality of others and cooperates with them in enhancing the general welfare.

The Democratic Reconstruction Theory of Boyd H Bode (Wynne, 1963)

Like that of Dewey and Kilpatrick, Bode's alignment with the Progressive Education movement has been exaggerated.

Bode was concerned with the cultivation of common interests and purposes, as a fundamental necessity for participating in the democratic process.

- Constructing a common life and extending people's common interests was the final aim of progress.
- To participate in the widening of common interests required the fullest intellectual, moral and aesthetic development of the individual.
- People were to be educated in order to discover their needs.
- The need to develop the ability to participate in the democratic way of life had to become apparent to the learner himself (not indoctrinated).
- The progress of learners was to be reckoned in terms of improvement in independent thinking, expansion of outlook, and integration of values.

Personal qualities valued by proponents of progressivism:

A well-developed individual:
- Is capable of exploring and analysing the problems encountered by his interaction with the environment.
- Is capable of participating in and directing his own social affairs.
- Is prepared to engage in continuous growth directed toward appropriate social aims.
- Develops an enlarged capacity to learn from experience and to direct future experience in a meaningful way.
- Is inclined to support and develop the ideals of a democratic society.
- Becomes aware of the consequences of his own actions.
- Is inventive, possessing initiative.
- Possesses a humanistic orientation
- Is able to transcend his reliance upon custom and tradition in the solving of problems.
- Has become inclined to promote not only his own growth, but also that of others.

(Ozman & Craver 1981:96-99)

- Is prepared to learn throughout his life.
- Is capable of acting in his natural and social world effectively.
- Has a sense of obligation to human society - past, present and future.
- Understands what has meaning and will enlarge his horizon, as opposed to what is trivial.
- Has grown intellectually, ethically, emotionally, aesthetically and spiritually.
- Has developed his capacities to live more effectively.
- Can perform reflective thinking to integrate his experience to develop new meanings about the world and himself.
- Has the free use of all his personal powers (i.e. is psychologically uninhibited).
- Is capable of expressing himself, but in such a way as to realize social ends.
- Has organised the wealth of experience of mankind into a functional pattern that will become part of his own life and character.
- Has developed an interest in the knowledge of history, science, and the resources of art.
- Can exercise a reflective morality as opposed to a custom-oriented or non-reflective morality.
- Can think for himself.
- Is self-directed.
- Possesses skills of administration.
- Is capable of taking on responsibility.

(Dewey (various sources) in Wirth (1966))

- Has a well-adjusted personality.
- Exhibits common sense in facing life's demands.
- Is able to act on thinking.
- Exhibits skill in group discussion and decision-making.
- Is respectful of the rights and feelings of others.
- Has a responsible attitude to citizenship.
- Has a regard for the common good.
- Possesses a variety of interests and sources of finer enjoyment.
- Stands by his ideals, standards and principles.

(Kilpatrick (1951) in Wynne (1963))

- Can think as does the specialist in his field.
- Shows concern with the interests of the wider society.
- Is appreciative of how other men live.
- Is open-minded.
- Is sympathetic in matters of human concern.
- Is co-operative with others in the process of democratic living.
- Understands and values the democratic ideal.
- Is disposed to be socially responsible.

(Bode (1946) in Wynne (1963).)

Criticisms of Progressivism

i Lack of focus.

According to Röhrs (1988:18) the Progressive Education movement was susceptible to wavering credibility in times of political and economic crisis. Link (1959) in Röhrs (1988:18) attributed this in part to the "motley" nature of the movement, and to the absence of firm far-reaching goals. Link observed that there had been a kind of self-deception among the progressivists that they had set a fundamental common goal,

whereas their goal had been "more an altruistic general principle than a concrete plan of action".

ii Inability to achieve social reform.

Proponents of Progressive Education had hailed the movement as a vehicle for social reform, and were committed to finding new ways (more secure and co-operative) of living together. To this end Dewey promoted the conception of a community school which was even called upon to assist constructively in the solution of general problems affecting the community. However, despite the fact that Dewey did a great deal to promote educational work in the community (Röhrs, 1988:19), he later had reservations about trying to change society through education (Röhrs 1988:18).

iii Restricted applicability.

Since progressives set so much store by "scientific" methods of learning, critics tended to regard progressive education as best suited to the learning of the sciences and as less suitable for other types of learning (Elias & Merriam, 1980:64).

iv Accusations of contributing to social dissolution.

According to Pratte (1971) progressivism was viewed by conservatives as having promoted depravity on an unparalleled scale by its disregard of the need to develop discipline. As recorded earlier in the present chapter the perceived antisocial outcomes of progressivism were a major factor leading to the development of the essentialist (conservative) philosophy.

e. Humanist Education

Humanism first came into overt expression in the Renaissance (Elias & Merriam, 1980:110). The term "humanist" derives from the 15th century Italian humanista, a teacher of the humanities.

Scott (1965:viii) described the central reason for humanist activity as

> **a passionate concern for the human condition, a passionate dedication to the improvement of human life and to the emancipation of man.**

This concern accompanied efforts of humanist scholars to rediscover the heritage of the ancient world through a study of original texts in Greek, Hebrew and Latin. This study brought fresh insight to material which pre-dated Christian revelation, and introduced a "bold and sweeping view of life antithetical to the methods and preoccupations of the medieval schools" (Scott 1965:vii).

In more recent times humanism has also been associated with existentialist writers such as Heidegger, Sartre and Buber, and with the "Third Force" psychologists Maslow, Rogers and Fromm (Elias & Merriam, 1980:10).

The defining characteristics of humanism are:

- Human nature is inherently good.

> **Given a loving environment and freedom to develop, human beings will grow in a manner beneficial to themselves and to society in general.**
> **(Elias & Merriam, 1980:117)**

- Since man is naturally good, and therefore not automatically doomed, there is no need for invoking a traditional theism to come to his rescue (Elias & Merriam, 1980:117). Humanism protests against forces which try to control human beings: religions, the industrial revolution, the advance of science with its "mechanistic philosophy", the spread of communism and behaviouristic psychology (Elias & Merriam, 1980:111).
- Humanism is concerned with being a human being. To recognize this requires that one relinquishes pretences of objectivity ("the self-righteous claims of detachment" that are made for justifying scholarship). People need to be aware of their subjective relationship to any material with which they work.

(Weinberg, 1972:1)

> **Education has too long been almost wholly rational, without any consideration of the emotions and how these can be linked to learning. Students may `learn' about democracy, trust, truth or society without ever being permitted to experience them (Weinberg, 1972:7).**

- Learning is not merely an interaction between knowledge and the mind.

(Weinberg, 1972:8)

- Human activities, such as production, should serve the needs of people, not systems.
- Humans should establish a relationship of co-operation rather than exploitation among themselves and with nature.
- The aim of all social arrangements should be human well-being and the prevention of ill-being.
- Individuals need to be active participants in determining their own social lives.

(Fromm, 1976:157,158)

- The individuality or uniqueness of each person is recognized and valued.
- Human beings possess the potential to achieve the good life, solve their problems and develop into the best person possible.
- Reason should be balanced with compassion and intuition. The whole person should be fulfilled.

(Elias & Merriam, 1980:119)

- The goal of humanistic eduction is the development of persons. Such development is achieved not through a curriculum so much as via the quality of life that infuses the educational process. A course of study is only humanistic to the degree that the persons involved are fully human, as described by Rogers in terms of having experienced optimal psychological growth.

Nakata (in Weinberg, 1972:251) quoted Arrowsmith (1967):

> **It is only in the teacher that the end (of learning) is apparent; he can humanize, because he possesses the human skills which give him the power to humanize others. If that power is not felt, nothing of any educational value can occur.**

Weinberg (1972:2) described from personal experience a significant feature of a humanistic approach to teaching:

> **I discovered that the way to experience the joys that were possible in the university was to bring myself into real contact with both my knowledge and my students. In describing to them how I believe I know something, I communicate an understanding of it.**

The humanizing connectedness between knower and known is also valued in written communication. Weinberg (1972:2) declared that an author will become made known through his or her writing so that "knowledge and personal context begin to conjoin."

- An education should bring students to the point of "recognizing in themselves, and in our ideas, something that is relevant to the notion of important human processes ..."

  (Weinberg, 1972:4)

- What learners seek is wisdom as distinct from substantive knowledge. Wisdom consists in understanding how one's knowledge "fits into how you need to live your life".

  The contemporary call for relevance is connected with the search for wisdom. Reliance refers to the congruence between a person and his activities. A relevant education offers one what one needs as a human being.

  (Weinberg, 1972:4;6)

- The study of the human values of other ages and cultures contributes to the development of the self.

- An additional valued avenue to educational development is the examination of one's <u>own</u> values, attitudes and emotions.

  (Elias & Merriam, 1980:128)

- Human beings must become aware that they alone are responsible for bettering the state of human affairs, that they contain within themselves the power to take on that task.

  (Elias & Merriam, 1980:116)

<u>Existentialism</u>

Existentialism is a contemporary expression of humanistic thought (Elias & Merriam, 1980:111). In its concern with the freedom and integrity of the individual in the face of external controlling forces, existentialism is clearly aligned with other expressions of humanism. Yet there are distinctions of outlook that render existentialism not equatable to humanism without qualification.

In common with other expressions of humanism, existentialists base their educational theory on human existence. They are concerned with man creating his own meaning out of the situation in which he finds himself. They encourage the development of self-knowledge, which assists students to seek human bases for making decisions (Pratte 1971:30). They emphasize awareness, consciousness, perception and the development of a total meaning-structure in the individual (Elias & Merriam, 1980:111).

The difference (or potential difference) between the existentialist position and those of other humanists resides in the first three of the five fundamental tenets of existentialism, namely (as described by Pratte, 1971):

First: Existence precedes essence. There is held to be no fundamental essence which gives rise to the observable existence of any individual.

Second: Existence is "contingent", i.e. without meaning. Everything that happens is fortuitous: it may be connected with antecedent causes but is not explainable in terms of a greater coherent purposeful absolute.

Third: Existence is absurd or irrational. No reason exists for a thing being one way rather than another.

Fourth: Freedom: man is fully responsible for what he and his society becomes.

Fifth: Meaningful human relations are of prime importance. All that can be sought in life depends on mutual bonds of sympathy, trust and understanding between people.

Whereas it is conceivable that other humanists would concur with the fourth and fifth tenets of existentialism, it should be recognized that the first three tenets are indicative of a very particular outlook. The first tenet in particular is diametrically opposed to a fundamental component of the present thesis, namely that a human species nature does exist.

The fact of this disagreement warrants a closer inspection of the first tenet of existentialism.

Existentialists reject the view that the existence of man is even partially determined by an essence - a conception or formative spirit of man-likeness that exists independently of any person. There is no pre-human nature: every individual forms himself, and is totally responsible through his own choices for what he becomes. The only essence of his being that can be described is the sum of what he has been after his death. There is no such thing as man in general, only individual people, whose existence represents them totally (Pratte, 1971).

Such a belief is counter to every other philosophy known to the present author. Most philosophies hold that an essential pattern is responsible for at least a large measure of the observable particular nature of every human being.

In chapter 3 of this thesis I have led arguments for the existence of a human species nature that applies to intellectual and other behaviour.

If there were no "formative spirit of man-likeness", then what could account for humans begetting offspring in the human form? Further, scientists aver that the actual matter of which our bodies are constructed is gradually lost and replenished during the course of our metabolic processes so that over a span of some years almost every single molecule has been replaced. Yet, though we are comprised of a totally new content of substance we do not take on a new form. On the contrary, every aspect of our bodies is faithfully replicated. How could this be if there were no essence to precede the substance?

We may proceed in like fashion to the physical structure of the brain and the likely avenues of function open to the mind, including the bases for all of the recognised emotions. Given the huge extent of similarity of these basic components in every human being, it is improbable in the extreme that the basic components themselves arise by chance.

It is only in the formation of a sense-of-self that apparently unique combinations of characteristics may be observed. This apparent uniqueness may be the basis for the existentialist argument. Yet, even an apparent uniqueness may be deceptive, for it may be unique only in that it comprises an unrepeatable combination of a finite set of predictable characteristics.

I therefore cannot accept the first tenet of existentialism, and I suspect that neither would many others of generally humanist persuasion.

The second and third tenets also present difficulties, but their refutation would require a philosophical argument outside the scope of this thesis.

Existentialist Education (Pratte, 1971)

The existentialist analysis of the human condition does not imply what ought to be done, save that learners should strive to understand themselves and become serious about their existence.

Learners should be assisted to "assume responsible selfhood, to grow up and face the world responsibly, to create meaning out of a meaningless nothingness..." (Pratte, 1971:268).

Education should be concerned with the development of the learner's selfhood, not with trying to mould the learner into arbitrary categories such as "happy", "successful" or "well-adjusted".

Subject matter which is unrelated to human aspirations, needs and conditions is disapproved of. Every subject should bring the student face-to-face with the human condition, and expand his or her idea of what it is like to exist between our human "boundary situations", namely grief, solitude, anxiety, finiteness and death.

Existentialist theory is difficult to apply in education, because it emphasises subjective choice by the individual, without providing a framework for the process of choice. It declines to be prescriptive about the criteria or methods which should assist a person to make choices. Yet its emphasis on the learner as a human being introduces a dimension of introspection seldom present in other educational movements.

Personal qualities valued by Existentialists

An individual:

- Rejects abstractions - is prepared to explore his own feelings and relate ideas encountered to his own life.
- Becomes involved in creating ideas relevant to his own needs and interests.
- Is aware of himself as a unique living feeling being.
- Is predisposed to seek for self-knowledge.
- Is conscious of the limitations of the use of reason and rationality.

- Accepts the absurdity of many human practices, and is conscious of the prevailing conspiracy to cover up the ugly and irrational side of life.
- Demonstrates his involvement in life through action: carries out what he says he believes in.

(Ozmon & Craver 1981:167-169)

- Is thoughtful about his own essence.
- Feels his individual worth.
- Accepts his responsibility for shaping his very being.
- Is conscious of the process of his exercising freedom of conduct and how this shapes him.
- Is inclined to analyse his own behaviour.
- Values his freedom and that of others.
- Is alert to and suspicious of mindless conformity.
- Aims for an authentic existence as opposed to posturng or pretence.

(Pratte, 1971:272 onwards)

f. Reconstructionist Education

The reconstructionist cause is to bring about immediate large-scale reform of the existing political order as a means of furthering individual liberties (O'Neill 1981:66).

Reconstructionism has its roots in Marxism and socialism. In the reconstructionist view, education should be a force for bringing about radical social change (Elias & Merriam, 1980:11; Pratte, 1971:129). Schools, in fact, are held to be central to social reform: they have an obligation to educate the youth for a new social order, which is described by Counts (1932) in Pratte (1971:207) as "more in harmony with the principles of a truly democratic society". If pupils are taught to come to grips with the great social issues of the day they will become committed to conceiving new goals, and only then be able to contribute to the realization of a new social order.

Reconstructionists believe that many circumstances within the present political order are intolerable, unacceptable, and can only be changed by bringing about the end of the existing order. To this end they believe that all individual goals and effort should be subordinated (Pratte, 1971:212).

Marx and Engels, according to (Nash, 1968:318,319), proposed a communist society as a solution to the problem of the perceived alienation of the individual within existing capitalist society. Under communism, each person's interests would be identical with the interests of all: alienation would disappear. The classless society was expected to put an end to differences and warring between individuals and between groups.

Educational reconstructionists have elaborated this Marxist vision to include such ideals as

- altered economic policies to diminish material inequality
- removal of coercive forms of social control ("oppression")
- economic collectivism
- internationalism

(Pratte 1971:212)

In essence, their main thrust in seeking such changes is to "win for the underprivileged a long-deprived equality" (Pratte 1971:215).

The means to this end is assumed to be the creation of true democracy - where power is no longer held by vested interest groups but shared by all. Together with this goes the expressed yearning that all people shall develop greater respect for other persons, appreciate the brotherhood of all men and respect the need for public processes of inquiry, criticism and decision-making.

In the reconstructionist view, mankind possesses sufficient technological power that, if properly harnessed, could make it possible to provide the basic essentials for a fully human life to all human beings instead of only to a privileged few (Pratte, 1971:129).

Reconstructionists tend to express the requirements for a fully human life in terms of material satisfactions such as sufficient nourishment, adequate dress and political rights, rather than in terms of attitudes, capabilities and personality traits to be desired in the general person (Wynne, 1963:426).

Collier (1982:15,16) describes "egalitarian ideology" as being primarily concerned with equality of opportunity, access to top positions, and the distribution of wealth and power. An explicit list of "content aims", namely the commodities sought as an end result of cultural reconstructionism, is given by Wynne (1963:429 and 434). These content aims include

* equal participation in policymaking,
* equal access to economic and cultural resources, including:

- recreation, art and education,
- shelter and privacy,
- physical and mental health,
- work and steady income,
- companionship,
- mutual devotion,
- belongingness,
- recognition,
- appreciation,
- status,
- novelty,
- curiosity,
- significance,
- sexual expression,
- adventure,
- growth,
- creativity,
- literacy,
- skill,
- information,
- participation,
- sharing,
- order and
- direction.

The aim of reconstructionists is to eliminate cultural conditions that prevent people realizing such "content aims".

Reconstructionists argue that, since the values behind any such list always suggest other values not listed, there cannot be any final set of values, and therefore any hierarchical arrangement of values is objectionable. (Wynne 1963:435)

They argue therefore that "for the purposes of general orientation a supreme all-inclusive value is required, of which all specific values are constituent elements" (Wynne 1963:435).

This supreme value is called social "self-realization" which connotes the "maximum satisfaction of the wants of individuals and groups, not of either individuals or groups. Its locus is in the culture - a normative and utopian and international culture" (Brameld (1936) in Wynne, 1963:435).

Reconstructionists advocate that educational authority should be invested in an

> **enlightened minority of responsible intellectuals who are fully aware of the objective need for constructive social changes and who are capable of implementing such changes through the schools.**
>
> **(O'Neill, 1981:282)**

They hold that

> **the ultimate intellectual authority resides in those who accurately perceive the pathological consequences of contemporary capitalism and its associated social attitudes.**
>
> **(O'Neill, 1981:282)**

Such a position is unashamedly doctrinarian. Brameld, for example, criticised Dewey's (progressive) position that the aim of education was to facilitate the ever-enduring process of perfecting, maturing and refining of a way of life (Pratte, 1971:231). For Brameld, such an aim did not go far enough. He felt that it was insufficient to describe the process: that one should also describe the desired end, which in his view was "to indoctrinate the values of democracy" (Pratte, 1971:233).

To this end, Brameld proposed a high school curriculum focusing on

- cultural reality
- proposals for cultural reconstruction
- means of achieving cultural reconstruction (involving the use of history, science, art and other fields of knowledge) and
- goal-seeking interests (direct and indirect evidence about human wants)

Freire, a noted reconstructionist, criticised conventional education for disseminating knowledge to be stored by learners much as a bank stores money. He felt that this process offended the freedom and autonomy of learners, and constituted a form of violence, for, through imposing curricula, ideas and values, it submerged the consciousness of students (Elias & Merriam, 1980:155).

Freire described four states of consciousness, ranging from a low state which he called "intransitive" consciousness, in which individuals are preoccupied with meeting their most elementary needs, and are unable to comprehend the forces that shape their lives (Elias & Merriam, 1980:151).

For Freire, the highest level of consciousness was "critical" consciousness, marked by

> **depth in the interpretation of problems, self confidence in discussions, receptiveness, and refusal to shirk responsibility. The quality of discourse is dialogical. At this level as the person scrutinizes his own thoughts, he sees the proper causal and circumstantial correlations.**
>
> **(Elias & Merriam, 1980:152)**

Critical consciousness was to be achieved through the process of conscientization, which means

> a radical denunciation of dehumanizing structures, accompanied by an announcement of a new reality to be created by men. It entails a rigorous and rational critique of the ideology that supports these structures. Critical consciousness is brought about not through intellectual efforts but through praxis, the authentic union of action and reflection.
>
> (Elias & Merriam, 1980:152)

The exercise of critical consciousness would appear to require openness to experience, but the end result (conscientization) represents a fixed and prescribed outcome: only one viewpoint is acceptable. Freire's work labours under this paradox.

Other characteristics of Reconstructionist education include:

- That education itself should continually be open to reconstruction (Ozman & Craver, 1981),
- That stress should be laid on "objective" (rational-scientific) analysis of existing social policies and practices. (O'Neill, 1981:281),
- That educatedness is closely connected with the understanding of social, political and economic forces and how they impinge on culture, and with bringing learners to an awareness of responsible social action (Elias & Merriam, 1980:11).

Personal qualities valued by reconstructionist educators:

The desirably developed person:

- Is inclined to become involved in social action.
- Is disposed to move towards world community, brotherhood and democracy.
- Is critical, analytical and discriminating of propaganda.
- Is able to make decisions.
- Is familiar with the language, literature and customs of other peoples.
- Is future-orientated: inclined to construct plans for future societies.
- Has some cognizance of problems regarding population, energy and transportation.

(Ozmon & Craver, 1981:137-141)

- Is tolerant of people manifesting cultures different to his own.
- Has the ability to criticize himself, always to call himself into question, and not to be complacent with the results of his own thinking.

(Freire & Faundez, 1989:21;100)

- Is eager to participate in social planning.
- Is disciplined to the acceptance of majority rule.
- Is cognizant of the obligations of the majority to keep the avenues of democratic involvement open to the minority.
- Is understanding of the behaviour of other people.
- Is understanding of his own behaviour.
- Knows how to defend his ideas and values.
- Shows a commitment to act against social problems.
- Shows a commitment to group-projected goals.
- Is intellectually and emotionally self-reliant.

- Is autonomous: able to understand his own thoughts and feelings.
- Understands his own talents and limits.
- Can act responsibly.
- Is able to frame and pursue distant goals.
- Is able to test, modify and live with principles democratically arrived at.
- Is able to clarify values and priorities.
- Is able to perform careful, systematic and disciplined scientific inquiry.
- Understands that his freedom to choose is limited because it is subject to the standards of inquiry and of the evidence obtained.
- Has a firm grasp of statistical generalizations and their explanative power.
- Is conversant with terms current in empirical social study.
- Is aware of the limitations of generalization from present empirical social research.
- Can recognize the difference between solutions which satisfy his needs and those that derive from the study of evidence.
- Is free of the restraints of irrational and traditional behaviour.
- Is able to be critical of his own group and the society he is attempting to transcend as well as of the society his efforts produce.

(Pratte, 1971:226-229)

Criticism of Reconstructionist Education.

i. A conveniently shifting perspective

Bowen (1977:402) described the shifting vantage point taken by Marxists through periods of economic expansion and contraction. More higher education was held by Marxists to have promoted alienation. The threat of less was held to represent exploitation. Marxists, therefore "assess desired and actual outcomes with a set of shifting assumptions that insures (sic) a single negative conclusion."

ii. Unrealistic optimism about the link between knowledge and action.

Elias & Merriam (1980:143) describe a basic problem of the Marxist-socialist approach to educational change as the

> **assumption that once people become aware of what they view as evil social structures, they will be able to bring about the necessary changes.**

The link between knowledge and action is tenuous, however, as illustrated, for example, by the persistence of the habit of smoking when for decades its deleterious effects have been understood.

The delicate nature of the link between knowing and doing may be discerned with particular reference to the observable outcomes of reconstructionism in education. Ozman & Craver (1981:141) stated that it was "extremely difficult to discern any concrete impact from reconstructionism", and speculated that the lack of impact might have been attributable to the fact that the recommendations of reconstructionists were neither popular with the mass of people nor with the majority of educators.

iii. Unfounded expectations of the effects of egalitarianism

Hutchins (1953:44) described a Marxian fallacy as the assumption that

> when the economic problem has been solved, when the classless society has been achieved, peace will reign and men will change from voracious animals into angels. All experience with classless societies, such us universities and monasteries, where the economic differences among the members are slight and no one is exploiting anybody else in the Marxian sense, shows that Marx's expectations of peace in the classless society were bound to be disappointed.

iv. Failure to recognise that education has to be a means rather than an end.

O'Neill (1981:282) referred to the reconstructionists' failure to describe a role for education for the time when society has been effectively "liberated". Presumably under such conditions the school would no longer be obliged to concentrate on promoting "socioeconomic reforms". But people will still need educating, and so it is incumbent upon the reconstructionists to describe the form to which education will have to change in that eventuality.

v. Unrealistic expectations of the role of schooling in achieving socioeconomic reform.

Pratte (1971:239) argued that the premise that the school should become the crucible for the reconstruction of culture fell in too easily with the "American habit of heaping every problem on the schools and then ignoring the problems elsewhere". He also pointed out that schooling was only one of many institutions that perpetuated social values. It was likely that economic institutions, the family and the church together exerted a far greater influence over the lives of the youth than did the schools.

vi. Overly narrow focus.

By concentrating the focus of schooling on social reform, learners would be deprived of the opportunity to explore other aspects of existence (Pratte 1971:240).

vii. Ignoring the reality of emerging pluralism.

Pratte (1971:240) pointed out that the reconstructionist call for devolving upon national and international goals by consensus ignored the reality of emerging pluralism. It would be virtually impossible to achieve unanimity in the face of the variety of views that pluralistic factions would see as their right to hold.

This argument was elaborated by Ozman & Craver (1981:142):

> Reconstructionists advocate world law, but there is evidence that people accept laws to the extent that the laws respect basic cultural patterns and are formulated by the people themselves or their representatives. Because of the diversity of world cultures, it is doubtful that a universal code to which every cultural group would pay allegiance could be constructed at this time. Not only does a world law code disregard cultural diversity, but it assumes that it is good to centralize the regulation of human behaviour.

viii. Over-abstraction in regard to the reality of persons.

Elias & Merriam (1980:148) claimed that Freire rarely went beyond generalities or pieties in developing his philosophy.

> **Though in his literacy work he was involved with real men and women, Freire produces only abstraction when he writes about the human person. In his writings the person lives often in no historical time; has no body, passions, emotions. He knows neither relativism nor pluralism. He is not faced with compromises; he never has to choose between evil alternatives. He lives in a world where things are clearly right or wrong. The dark side of man is not found in this vision and ... this is one of the deepest weaknesses of the Marxist and utopian vision of man.**

The same tendency to over-abstraction may be found in other reconstructionist writings, from Marx onwards.

Another critic of the socialist-reconstructionist tendency to over-abstraction was Rudolf Steiner (1981:111) who expressed concern (in 1915) that the majority of people thought almost exclusively in words and therefore dealt with abstract conceptions instead of paying attention to the full reality of a phenomenon through all their senses, and obtaining an understanding of the reality "from the thing itself" (Steiner, 1981:111). In particular:

> **... the people who do this least are the Socialist leaders in their theories; they represent the last word, the last stage of decadence in the realm of verbal explanations. These are the people who most of all believe that they understand something of reality, but when they begin to talk they make use of the veriest husks of words.**
>
> **(Steiner, 1981:111)**

ix. Failure to define the result of "liberation".

Freire, according to Elias & Merriam (1980:154) advocated the overthrow of capitalist regimes but gave no clear details of the type of social structures with which he would replace them beyond referring vaguely to socialism. In Freire & Faundez (1989) no vision of a possible end-state is described.

x. Exaggeration of the role of science.

Hutchins (1953:86) pointed out that Marxists exaggerated the role of science and appeared to hold that the only way of obtaining valid knowledge was the way of experimental science. The problem is not the use of scientific thinking but the failure to demonstrate why such thinking is felt to serve their purposes. Elias & Merriam (1980:154) similarly claimed that Freire

> **puts great faith in science as a force in demythologizing religious, political, and economic myths, but does not greatly develop how science accomplishes this.**

xi. Casting social reality in black and white.

Freire apparently did not analyse adequately the situations which he viewed as oppressive, and he simplistically divided Brazilian society (in which he worked) into the oppressors and the oppressed (Elias & Merriam, 1980:149).

Freire's theory of "conscientization" leads inevitably, as the end result of "critical thinking", to agreeing with what Freire himself views as real and authentic. His view comes down to an appreciation of

> **the dominant classes with their distorted view of reality and conscientized individuals with their view of the reality that really is.**
>
> **(Elias & Merriam, 1980:149)**

xii. Double standards

Although Freire advocated "dialogue" as a means of reaching true understanding, he denied the revolutionaries' need to dialogue with their former oppressors. He agreed with Che Guevara's decision to punish deserters from the revolutionary group for reasons of cohesion and discipline. He also agreed with Guevara not to tolerate those who were not ready to accept the conclusion that the revolution was essential (Elias & Merriam, 1980:158).

xiii. Overlooking the development of individuals.

Freire and Faundez (1989) made no deliberate attempt to describe the qualities worth developing in individuals. A handful of desirable qualities are mentioned incidentally in this work.

On the whole, they appear to ignore the necessity of developing qualities in people in order to equip them to undertake social change.

Throughout the book there is the implication that the problems of political oppression are solely due to the power held by some dominant elite.

The masses are seen to be struggling against outside injustice. For example, on p65, Freire & Faundez refer to the characteristics of an ideal state as follows:

> **In short, it will be a state in which power will be of all and exercised by all, and not simply by a group of individuals who determine what society, justice, solidarity, participation or culture will be.**

These authors omitted to discuss how the attributes of the masses contribute to their oppressibility. They ignored the fact that the masses would have to acquire particular competencies in order to be able to bring about social change, and that by becoming so equipped, the people would alter in character and behaviour, losing their present identity. Rather than entertain the idea that the "masses" as we know them would thereby disappear, they eulogized Amilcar Cabral's position that the bourgeoise should commit cultural suicide and blend in with the masses (p73).

Although Freire & Faundez gave the general impression of standing up for the "popular classes", there was a hesitancy in their conviction; for they recognised the "unreflective spontaneity" of the masses (p49) and attested that such spontaneity was not to be seen as preferable to "scientific knowledge and theory". Declaring themselves to be neither basist nor elitist, they cautioned that revolutionaries who "reject authoritarianism will do very well to reject spontaneism as well". (p50)

Here surely, is an implicit recognition that the way forward for the masses is not attainable by remaining mass-like. This inconsistency in the position of Freire and Faundez reflects the essential paradox of all socialist doctrine, namely the assumption

that there has to be and always will be a huge working class, whose members by their inescapable nature are incapable of taking on responsibility. Socialists want this working class to be provided with the essentials of life, absolving them from the need to attain maturity.

g. Anarchist Education

Anarchism is a socio-political philosophy that has, since the 18th century, questioned the role and nature of authority in society. The anarchist objects to education being controlled by the state because it can always be made to serve the political interests of those in power (Elias & Merriam, 1980:140).

The chief aim of the anarchist educator is that individuals should be able to choose and pursue their own goals and purposes, free of any ideological constraint (Elias & Merriam, 1980:141).

For this to become possible, anarchist educators such as Holt (1981) and Illich (1972, in Bowen 1977:395) have advocated the elimination of compulsory schooling or at least the minimizing of any institutional restraints on personal behaviour.

Leo Tolstoi viewed education as the conscious and deliberate shaping of individual character, which, as such, implied some form of objectionable compulsion. He proposed that education should not be compulsory, and that voluntarily engaged study should be without a planned curriculum, allowing teachers to teach what they wished, guided by the needs and interests of the students (Elias & Merriam, 1980:141).

A.S. Neill (according to Elias & Merriam, 1980:144) saw the source of the world's problems in the repression of children's drives. He aimed to provide the maximum possible freedom for children, permitting no religious or moral education in his school, encouraging pupils to have their own sexual lives, and allowing them to run the school and decide for themselves whether or not to attend classes.

Illich (in Bowen 1977:395) argued that schools enforce a series of negative outcomes through their tendency to

- emphasize competitiveness,
- sort, grade and certify pupils,
- standardise norms,
- deny individual differences,
- discourage creativity,
- promote imitativeness and fear,
- favour abstract engagement with knowledge rather than direct sensory experience, and
- promote the false perception that education can be had in a series of packaged, graded units.

Illich also claimed that organised education would inevitably ensure "permanent inequality", for the reason that, as each level of schooling approached universal availability, demands for more advanced packages of knowledge would inevitably arise. Since any new level could be accessible only to a few, there would always be a situation in which some would be denied what others enjoyed. Hence, inequality would inevitably be the normal condition of the educational system as a whole, despite its egalitarian pretensions (Illich, 1972 in Bowen, 1977:396).

Particularly in regard to universities, Illich felt that the intangible benefits that defenders of liberal learning were wont to celebrate were largely illusory, because the hidden curriculum subverted the humanistic tradition of knowledge (Bowen, 1977:397).

General characteristics of Anarchistic education, according to O'Neill (1981:291) include the beliefs that

- knowledge is a by-product of daily living,
- free choice and self-determination should obtain in a humanistic social setting,
- knowledge would be gained by applying an open system of scientific inquiry,
- intellectual authority properly resides in those who have correctly diagnosed the basic conflict between the requirements of the individual and the demands of the state,
- children are predisposed to be good when reared in a rational and humanistic society,
- individual differences make it unwise to prescribe similar educational experiences for all people, and that
- children should have equal opportunities to study whatever they choose in order to attain whatever objectives they consider desirable.

Personal qualities valued by anarchist educators.

The desirably developed person would be:

- curious
- energetic
- resourceful
- competent in exploring the world
- eager to learn
- good at learning (self-directed)
- one who finds life meaningful
- trustworthy
- responsible
- imaginative

Holt (1981)

Criticism of Anarchistic Education

Bowen (1977:396) pointed out that Illich in particular has assumed that the removal of oppressive institutions and the abandonment of their ideologies would automatically result in a new social order where human beings would associate in a way that was genuinely free and fundamentally good. Such a consequence is held to be speculative.

h. Behaviourist education

Behaviourism is more a psychological theory than a philosophy. It seeks to understand human beings in terms of the factors that affect their behaviour. Behaviourism is rooted in materialism, the theory that reality can be explained in terms of matter and motion, without invoking the concept of mind or any spiritual entity.

An early behaviourist was Ivan Pavlov, noted for his studies of the reflex reaction in humans and animals. Organisms could be made to respond to an external stimulus.

Pavlov held that the response was not based on some mental process within the organism, but occurred as a result of conditioning, which could be entirely explained in terms of external circumstances (Ozmon & Craver, 1981:192).

Another pioneer of behaviourism was John B. Watson, who rejected mentalistic notions of mind and consciousness, as well as concepts such as purpose, feeling, satisfaction and free will because they were not observable and therefore not amenable to scientific measurement (Ozmon & Craver, 1981:192,193).

B.F. Skinner, the most notable proponent of behaviourism, attacked traditional views of man that imputed to him all kinds of internal drives or forces such as aggression, attention, knowing or perceiving. In the traditional view, such capacities were supposed to exist autonomously somewhere within the person and were said to make up at least a part of human nature (Ozmon & Craver, 1981:196).

Skinner maintained that every behaviour, or tendency to behaviour, such as aggression, is developed in a person only because it is reinforced by particular environmental contingencies (Ozmon & Craver, 1981:196).

Even the process of knowing he described as explainable in terms of environment and physiology, rather than invoking an unmeasurable entity such as "cognition" to explain it (Ozmon & Craver, 1981:197).

Skinner regarded humans as complex mechanistic organisms (differing from animals in degree rather than in kind) because we behave in accordance with predictable principles (Ozmon & Craver, 1981:198).

He made no distinction between education and conditioning, for he did not consider the mind to be free to begin with. He held that a learner's critical judgement of ideas encountered was already predicated on the ideas with which the learner had been conditioned previously (Ozmon & Craver, 1981:203).

Skinner's influence on education may be seen in the form of the use of immediate positive reinforcement by teachers to reward desired behaviour, and in the use of various kinds of teaching machine (which carry out the same principle in relation to preplanned programmes of learning material) (Ozmon & Craver, 1981:205,206). His influence is also evident in the widespread use of behavioural objectives and competency-based learning (Elias & Merriam, 1980:10).

Skinner denied the concept of innate freedom. He pointed out that we are all controlled to a large extent by genetic forces, parental upbringing, schooling, peer groups, the media, the church and society. We are not always aware of the controls and the direction in which they lead us. We may, however, assist in establishing the controls that govern us (Ozmon & Craver, 1981:203).

Skinner believed that a new society could be created through behavioural control, thus implying that someone or some group would exercise the control, deciding on behalf of others what they think is good for them, and how those others are to be conditioned. The task of educators was to define the kinds of behaviour wanted in their societies and then to condition people to behave in the desired ways (Elias & Merriam 1980:85).

Whereas Skinner conceded that behavioural technology could be misused, as in Huxley's "Brave New World", he felt it could just as well be used for humanitarian purposes (Ozmon & Craver 1981:207).

Two other theories are at least partially compatible with behaviourism. They are:

- William James' Habit-Tendency Theory (Wynne, 1963)

James defined education as "the organization of acquired habits of conduct and tendencies to behaviour" (Wynne, 1963:82). James viewed all behaviour as reaction - either to an event in the outward world or to a pattern of reaction already acquired by the individual (Wynne 1963:113,114).

- E.L. Thorndike's Human-Wants Theory (Wynne, 1963)

Education, in Thorndike's view, was about improving and satisfying human wants. The world could be made to "increase in satisfyingness" or "decrease in annoyingness" to the human species. Accordingly, education should aim "to make men want the right things and to make them better able so to control all the forces of nature and themselves that they can satisfy these wants" (Thorndike (1912) in Wynne, 1963:135).

Thorndike explained learning as a process of association. When an organism was presented with a stimulus, it formed a connection with a response. His work became known as "connectionism", or the S-R (Stimulus-response) theory of learning (Elias & Merriam, 1980:82).

For Thorndike, the personality of any individual was the total system of his or her stimulus-response connections established in the nervous system (Wynne, 1963:141).

Thorndike proposed "laws" that governed the acquisition of response patterns: these were summarised by Elias & Merriam (1980:82) as follows:

> **organisms will acquire and remember those responses that lead to satisfying after effects (law of effect); repetition in itself does not establish a connection, but repetition of a meaningful bond will strengthen the learning (law of exercise); and a pleasurable bond, hence maximized learning, occurs if the organism is ready (law of readiness).**

Unlike the behaviourists, Thorndike did not deny the existence of consciousness or mind. But he did believe that all human values, positive and negative, were based upon satisfaction and annoyance to the human organism (Wynne 1963:148).

Thorndike felt that the decision about which values should control people's lives should be left to experts: ... "impartial individuals of good will familiar with the scientific evidence as to the nature of man ..." (Wynne, 1963:180).

The connectionists made a study of the potential usefulness "personally and socially" of certain types of knowledge, and used these findings for proposing aims of schooling (Wynne 1963:153). (These aims dealt with what was to be studied, not with specific personal qualities to be developed in learners.)

Personal qualities valued by behaviourists.

Skinner did not specifically define all the kinds of behaviour he deemed desirable, leaving it to educators to do so. He personally expressed the view that the long-term aim of behavioural conditioning should be to promote "a world of brotherhood and

justice" (Ozmon & Craver, 1981:202), in order to ensure the survival of the human species (Elias & Merriam, 1980:87).

Criticisms of behaviourist education

i. The notion of being controlled is reprehensible to many people. Despite the little say any one person can expect to have on the direction taken by humankind, the right to have that say is not easily relinquished, perhaps because people sense that where the potential for the abuse of power exists, it will become realized.

As Ozmon & Craver (1981:209) described:

> **History is replete with examples of individuals and groups who thought that they and only they could lead society in the proper direction. History is also replete with the disasters and ill effects of such thinking.**

ii. Critics have claimed that a behaviourist interpretation is unable to account for a phenomenon such as awareness of oneself. Skinner anticipated that such a phenomenon would eventually be explainable in behaviouristic terms. In the meantime, he claimed, we are prevented from doing so because we have not developed appropriate verbalization for the processes of the "inner realm" (Ozmon & Craver, 1981:197).

iii. Dewey challenged behaviourism's simplistic explanation of behaviour as consisting only of stimulus and response. In his view, an action is "a unified trinity involving sensory-motor stimulus, idea, and motor-response, with emphasis on the interpretative function of idea... Meaningful activities are those in which actions are guided by an idea or aim. Such activities are genuine expressions of the self ... The summary principle is this: the moral act is the consciously completed act which expresses the unified self" (Wirth, 1966:245).

i. Analytic Philosophy of Education

This stream of thought has two components, namely Linguistic Analysis and General Semantics. Both of these approaches emphasize the need to clarify the concepts, arguments and implications that underlie our pronouncements about education (Elias & Merriam, 1980:11).

The educational thrust of these approaches is to heighten the awareness of language and its potential to clarify or obscure meaning, and to make people aware of the context and precision of their word usage. Rather than prescribing aims for the educational process, the analyst prefers to look at what we mean by education in the first place and what advantages may accrue from a clarified concept of education.

Neither approach is concerned with any particular problem or view of education; rather, they are concerned with establishing a perspective and setting out a way of thinking within that perspective (Pratte, 1971:3), in order to free the practitioner from the limitations of his or her own thinking process and enable him or her to understand better any educational issue being considered.

Linguistic Analysis (Pratte, 1971; Ozmon & Craver, 1981)

Linguistic Analysis is a reductive approach to understanding or converging upon the truth. This approach was developed through the work of Hume, Kant, G.E. Moore, Bertrand Russell, Alfred North Whitehead, Ludwig Wittgenstein, and R.S. Peters.

Linguistic analysts repudiate speculative philosophy and metaphysics on the grounds that the truth of any knowledge must be verifiable in order for the knowledge to be acceptable. Theories and beliefs that are not verifiable are viewed at best as tentative hypotheses, and even then they cannot be regarded as a serious hypothesis unless we can describe firstly, what consequences would follow if the hypothesis were true, and secondly, how these consequences are to be established.

Linguistic analysts hold that there can be no purely conceptual knowledge of any reality. They accept only propositions which are verifiable, not propositions indicative of innate certainty, such as "God is love".
Two types of statements can be verified:

i. An analytic or formal statement like those comprising mathematics and logic, the truth of which depends on definition.
ii. Empirical or factual statements whose truth depends upon observation and testing by scientific procedures.

The linguistic analyst is concerned with pointing out unexamined assumptions, exposing logical fallacies, and distinguishing between concept, fact and value (Pratte, 1971:289,290). A logical fallacy is an argument which may appear correct but which can be shown to be incorrect in that the connection between the premise and the conclusion is not valid. Pratte (1971:304,305) lists 14 types of logical fallacy among which, for example, is the type of fallacy which rests upon an appeal to force: it is committed when the threat of force is used to persuade someone to accept a conclusion. Another type of logical fallacy rests upon an appeal to authority: this is perpetrated when we take advantage of public respect for a figure or institution in order to persuade others.

Linguistic analysis was developed as a deliberate departure from previous philosophers' attempts to build up an overview from disparate parts (which allegedly resulted in making the parts fit into an intuited answer). The reduction of each issue to its smallest parts in order to achieve precision of meaning was felt to result in logically satisfying progress towards the truth, despite the fact that such a process was not suited to solving great and complex issues (Ozmon & Craver 1981:223).

General Semantics (Pratte, 1971)

Whereas linguistic analysis is an attempt to bring rigour into thought, general semantics (while not denying the need for rigour) is an attempt to recognize that thinking is more than just "pure thinking", that it is affected by our whole multifaceted nature as semantic reactors - that we through our pasts, our cultures, our circumstances and our basic nature, participate in the process of creating meaning.

General semantics developed as a result of the work of Korzybski (Pratte 1971:308) who recognised ways in which our language perpetuates certain fixed ways of thinking about the world, and thus prevents us from properly comprehending the world, particularly in regard to the phenomenon of change.

Korzybski rejected Aristotle's three laws of thought which he felt shaped our thinking to the degree that they are referred to as "common sense".

These laws are:

1. The law of identity: that A is A, or a rose is a rose, etc.
2. The law of the excluded middle: that anything is either A or non-A: something is either a rose or not a rose.
3. The law of non-contradiction: that something cannot be both A and non-A: something cannot be both a rose and not a rose.

Korzybski argued that these laws deny movement and change and give rise to elementalistic thinking which overlooks man's involvement in the process of creating meaning.

Aristotelian thinking identified knowledge with the recognition of classes defined by properties. In contrast to the Aristotelian perspective, general semanticists regard the whole content of knowledge as "structural", i.e. that every known thing is known by virtue of its web of relations to other things. They also recognise man's part in reacting to his world in order to establish this web of meanings. Because of this, they do not equate reasoning with formal logic seen as a sequence of thought leading from premises to a conclusion. They prefer to associate reasoning with "mapping", "modelling", "patterning" and "conceptual organizing" (Pratte 1971:314).

General semantics is therefore an attempt to formulate a general method of science that is applicable not only to a limited area of human experience, but to all of daily life. The general semanticist's view of language includes such observations as:

- The word is not the thing it represents.
- Every language by its grammatical structure shapes the way people see and relate to the world, and therefore limits their behaviour.
- No word can represent the whole of the thing with which it is associated. A map cannot represent everything about the territory.

Personal qualities valued by analytic philosophers of education:

A desirably-developed individual:

- Is able to use language with precision.
- Is conscious of the use of logical fallacies in his own thinking and that of others.
- Has developed a habitual scientific attitude to all problems including those encountered in everyday living.
- Can resist the imposition of convention and tradition in his own thinking.
- Can resist accepting the thinking of authorities whose statements cannot be tested empirically.

Criticisms of Analytic Philosophy

i. Analysts have seldom indicated any prescriptive maxims for educational policy or practice (Ozmon & Craver, 1981:244). This can be attributed to the fact that they are concerned with detail rather than overall gestalt-type understandings. In fact, a preoccupation with reductive detail may obscure from a practitioner the need to arrive at a gestalt.

ii. Critics have alleged that the tools of linguistic analysis have become ends in themselves quite distinct from the uses to which they might be put. Ozmon & Craver (1981:245) report a critic to have charged that when someone points a finger at a problem, the analysts study the finger rather than the problem.

iii. The linguistic analyst's preoccupation with the verifiability of truths, with its insistence on logical satisfaction, appears to bear little relevance to large areas of human behaviour, where a gestalt-type understanding is essential. The moment when one becomes aware of a loud oncoming mechanical roar and glimpses out of the corner of the eye a large object looming close, is not the moment to begin a scientific verification of one's initial impression that one is in the path of a bus. One jumps, well fitted for life by one's intuition.

iv. Notwithstanding the fact that it appears desirable to clarify what we are doing in education, the clarification of thought in itself cannot reveal more attractive courses of action (Ozmon & Craver, 1981:244). Clarity and logic are not equivalent to rightness, perfection or certainty (Ozmon & Craver, 1981:245).

7j. Anthroposophical educational philosophy

This is the educational philosophy of Rudolf Steiner, who originated the Waldorf School movement (in 1919) which now extends to nearly one thousand schools and adult-education initiatives throughout the world. This type of education is known within the Waldorf movement as Waldorf education or Rudolf Steiner education. However, neither of these terms are sufficiently descriptive of the philosophy behind the education, so for the purposes of this Appendix I shall describe this educational philosophy as "anthroposophical".

"Anthroposophy", meaning the wisdom of man, is Steiner's general philosophy, which places an understanding of the spiritual essence of human beings at the centre of all educational endeavour.

Through various writings and lectures Steiner presented a complex vision concerning the nature of human beings and their relationship to the world - a vision which contrasts starkly with prevailing scientific-empirical and materialist views of humankind. He described, as part of this vision, elements as widely ranging as the evolution of the kingdoms of nature, the sequence of the historical epochs in mankind's evolution, and the relation of man to the spiritual hierarchies (of higher Beings) (Steiner, 1981:5). His view of human psychology was unique in that it took account not only of "forces playing into man from the past but also of future states of consciousness and being, which will not be realised till the far distant future but which are already affecting his character and destiny" (Steiner, 1981:5).

Steiner (1981:27) maintained:

> **It is only by perceiving the connection between the individual human being and the whole universe that it is possible to arrive at the idea of the being `man'.**

In a lecture to prospective teachers Steiner (1988:125) outlined his approach to the preparation of teachers:

> ... in order to come to a real knowledge of the human being ... it is necessary for us to consider the different conditions of consciousness, and to know that, primarily, our life spiritually takes its course in waking, dreaming and sleeping; and that all the different manifestations of human life can be characterised as fully awake, dreaming or sleeping conditions. (In developing a view of the human being, we will) descend gradually from the spirit through the soul into the body, so that we have the whole human being before us and also may be able to sum these observations at the end into a kind of hygiene of the growing child (Steiner, 1981:125).

Steiner's ideas on education were based on his insights into the natural stages of development in the human being, and the methods that he advocated attempt to provide the optimum climate required to support each of these stages of growth in the developing individual. He spoke out against the regimented control of intellectual performance that characterised conventional schooling. His own methods attempted to free or release powers which were already present in the learner in a latent form. The outcome of such an approach was described by Aeppli, a Waldorf educator, as follows (Aeppli, 1986:185):

> For does not education consist precisely in unfolding what lies as seed in the soul? Then, following its own laws without further help from us, the seed appears in later years as soul capacity and organic health.

Aeppli (1986:3) pointed out that education

> should neither give nor take, but simply guide man back to his true nature ...

Steiner himself, in a lecture to teachers (Steiner, 1988:9) advised:

> What matters for you will not be the transmitting of knowledge as such; you will be concerned with handling the knowledge for the purpose of developing human capacities. You will above all have to distinguish between subject matter which rests on convention or tradition ... and knowledge founded on a recognition of universal human nature.

Steiner (1981:67) emphasised that it was

> of the utmost importance that the teacher or educator should realise continually: it is not enough to base our teaching on ordinary life, it must come forth from an understanding of the inner man.

He maintained (Steiner, 1981:23) that a teacher who was mindful of the processes at work in the evolving human being would have a very different effect upon his pupils from a teacher who did not understand these things. The appropriate consciousness in a teacher would give rise to "inner forces" which would help to build a constructive educational relationship between teacher and pupils.

Education, in Steiner's view, was more than a mere procedure: it was intimately dependent on the quality of being of those who undertook to do the educating.

> **... you can only become good teachers and educators if you pay attention not merely to what you do, but also to what you are. It is really for this reason that we have Spiritual Science with its anthroposophical outlook: to perceive the significance of the fact that man is effective in the world not only through what he does, but above all through what he is (Steiner, 1981:23).**

Personal qualities valued in Anthroposophical Education

Waldorf educators have not been prescriptive about personal qualities that should be fostered in learners. By implication, however, those characteristics would be found valuable that may be seen in persons whose educational development had been allowed to run its course according to the true needs of human beings. Some of these characteristics have been named, as follows:

- A developed command of his will impulses. (Hutchins, in Davy, 1975:81)
- Knowing his reasons for acting.
- Being willing to stand alone in his opinions. (Hutchins, in Davy, 1975:82)
- Respect for others. (Hutchins, in Davy, 1975:82)
- Reverence for the mysteries of nature. (Hutchins, in Davy, 1975:85)
- The propensity to question and the discipline to search for answers. (Hutchins, in Davy, 1975:85)
- Able to adapt his thinking as he encounters further evidence or viewpoints. (Hutchins, in Davy, 1975:85,91)
- Confident that he has strength enough in his own thinking to pursue difficult issues such as the meaning of life or the nature of death. (Hutchins, in Davy, 1975:86)
- A sense of equality in the realm of rights. (Hutchins, in Davy, 1975:92)
- Able to recognise the divine in every human being. (Hutchins, in Davy, 1975:92)
- Compassion for the needs of others. (Hutchins, in Davy, 1975:92)
- The awakening of social qualities: many Waldorf pupils ... are noted for their interest in other people and their ability to fit into any situation". (Hutchins, in Davy, 1975:92)
- Awakened to his own self-dependence in relation to others. (Edmunds in Davy, 1975:119)
- Aware that everything around him is related to his own being. (Edmunds in Davy, 1975:120)
- Appreciates that "in his thinking there lives the ideal of truth, in his feeling the ideal of beauty, in his willing the ideal of goodness". (Edmunds in Davy, 1975:121)
- Is able to raise his qualitative experience to a new and fully human level of objectivity, and is thus capable of entering ever more deeply into nature, instead of remaining outside of it. (Edmunds in Davy, 1975:121)
- Is capable of reconciling the qualitative with the quantitative. (Edmunds in Davy, 1975:123)
- Is aware of man in relation to the stars and the earth, to the kingdoms of nature, aware of man in himself, of man in relation to his society and to his technology. (Edmunds in Davy, 1975:124)
- Is schooled in crafts so as to bring grace and beauty and human proportion into the things we handle. (Edmunds in Davy, 1975:124)
- Has a developed sense of responsibility "for the very soil beneath our feet, for stone and plant and animal and fellow-man". (Edmunds in Davy, 1975:125)

Criticisms of Anthroposophical Education

I found it difficult to locate written criticisms of this educational philosophy, mainly for the reason that all five of the anthologies consulted omit to mention it altogether. This applies to Wynne (1963), Pratte (1971), O'Neill (1981), Ozmon & Craver (1981) and Elias & Merriam (1980). (In O'Neill (1981) the names Rudolf Steiner and Waldorf Schools appear in one table (p68) but receive no further mention.)

Such omission is surprising in view of the proliferation of this form of schooling, mentioned at the beginning of the present section.

By not listing criticisms of anthroposophical education I do not mean to imply that I recognize no criticisms of it. I have personally met many people who have verbally expressed cautions regarding the methods used in Waldorf schools (along the lines of some criticisms of Progressive education) but I have not encountered critical treatments of the philosophical basis of anthroposophical education.

APPENDIX 7.2

Evidence of support for the eleven themes produced in the present research in ten educational philosophies.

After completing the present research, I re-examined the personal qualities valued within each philosophy (these are listed in Appendix 7.1) to determine the extent of their concurrence with the eleven themes that my research has associated with advanced educational development.

The extent of this concurrence is summarised in the table which follows.

In the table, an asterisk indicates that I encountered written evidence that a proponent of a given philosophy valued a personal quality associated with the given theme.

A circle enclosing an asterisk indicates an area of particular emphasis among the qualities valued in the relevant philosophy.

The headings shown here may not adequately represent the full complexity of the range of Qualities which comprise each of the eleven themes. If more comprehensiveness is required in assigning meanings to these headings, the list of sub-themes in Chapter 10, section e may be useful.

The heading "Individuality", for example, should not be confused with "individualism".

QUALITIES OF THE INDIVIDUAL EMERGING AS INDICATORS OF ADVANCED EDUCATIONAL DEVELOPMENT IN THE PRESENT RESEARCH.

Educational Philosophies valuing these qualities.	1 Self worth	2 Positive orientation	3 Developed will	4 Creativeness	5 Individuality	6 Search for Meaning	7 Equipped to search	8 Self-understanding	9 Integrative understanding	10 Life-enhancing	11 Meaningful contact
Fundamentalism											
Intellectualism		*	*			*	*	*	⊛		
Conservatism		*	*	*	*		*		⊛		*
Progressivism		*	*	*	*	*	*	*	*	⊛	*
Humanism	*	*	*	*	*	*	*	⊛	*	*	*
Reconstructionism		*	*				⊛	*	*		
Anarchism		*	⊛	*		*	*			*	
Behaviourism										*	
Analytic Philosophy							*				
Anthroposophical	*	⊛	*	*	*	⊛	*	*	*	⊛	*

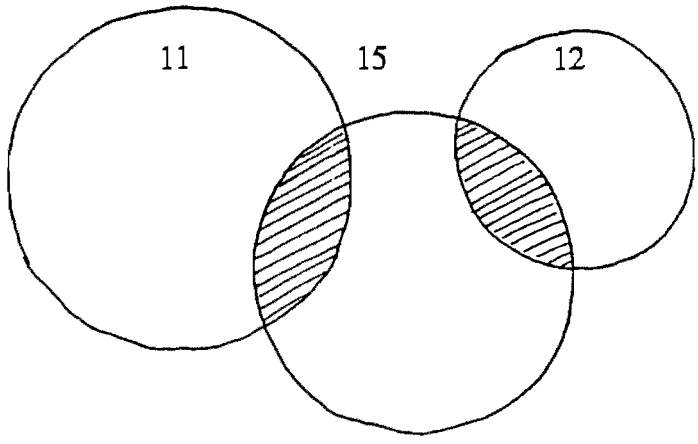
The information in this table confirms the widespread valuing of the themes identified as important in the present research.

It also illustrates the selective focus of the various philosophies, at least to the extent that the resources I consulted were complete. There may well be other sources which contain evidence that further asterisks could be added to the table.

Note: There are no asterisks opposite Fundamentalism. No evidence was encountered that Fundamentalists value such qualities in individuals. (They incline to subordinate the growth of the individuals to the imposed "needs" of the group.)

APPENDIX 9.1

After several combinations had been explored, the final search strategy yielded items in the overlap of three sets of descriptors as shown:



Set 11 contained the descriptors

- INSTITUTIONAL MISSION, OR
- ROLE OF EDUCATION, OR
- STUDENT EDUCATIONAL OBJECTIVES, OR
- EDUCATIONAL PRINCIPLES, OR
- EDUCATIONAL BENEFITS, OR
- RELEVANCE (EDUCATION), OR
- EDUCATIONAL QUALITY, OR
- EDUCATIONAL PHILOSOPHY

Set 12 contained the descriptor

- INTELLECTUAL DEVELOPMENT

Set 15 contained the descriptors

- HIGHER EDUCATION OR
- POSTSECONDARY EDUCATION

Excluded from the final result were items containing the descriptors

- RESOURCE ALLOCATION
- SECONDARY EDUCATION
- TEACHER STUDENT RELATIONSHIP
- SOCIOECONOMIC INFLUENCES
- LABORATOR
- SUPERVIS
- FOREIGN
- GOVERNMENT
- TEACHING (OCCUPATION OR FACULTY OR TEST)
- STANDARD
- ADMINISTRAT
- RELATIONS
- COST
- REGULATION
- CLASSROOM
- CURRICULUM
- INSTRUCTION
- STATISTIC
- DEPARTMENT
- STUDY
- MANAGEMENT
- LANGUAGE
- PARENT
- OCCUPATIONS
- PLANNING
- PROGRAM
- SCHOOL
- SERVICE
- SYSTEMS
- FUND
- FINANCIAL
- INSTRUCTIONAL/AUDIOVISUAL MATERIALS
- COMPUTER PROGRAMS

1994 search strategy.

- Material from 1987 to May 1994
- Descriptors included

ADULT DEVELOPMENT or
STUDENT DEVELOPMENT or
MORAL DEVELOPMENT or
HUMAN DEVELOPMENT or
EDUCATIONAL VALUES or
OUTCOMES OF EDUCATION

and RESEARCH or
THEORY or
OPTIMAL

APPENDIX 9.2

Professor - - - - - - -

Ideas generated at our interview on 27 October 1987.

1. Before one can describe the qualities of an educated person, one has to explore the concept of a "person".

2. The educated person is at home/at one/comfortable with himself, other people, and the world.

3. People become developed persons through not being forced into moulds. Ideologies are thus the ruin of true education.

4. A good education is one which enables you to be critical about your own education, and equips you to remedy the effects of its shortcomings.

5. The educated person is able to distinguish between his ego (a mask) and his real self.

6. Society is determined by conventions that require mutually destructive games to be played by egos. The educated person can see through this and transcend it.

7. True growth follows the natural inclinations of the unfolding mind. Really creative achievements are accomplished for fun, and not for vocational ends. Education is thus learning to play, not to work.

APPENDIX 9.3

A selection of Qualities proposed by a group of 4th year Medical Students

The educationally well-developed person is:

- Equipped to assist the species to survive well.
- Adapted to living in a community.
- Able to provide an environment suited to convey survival qualities to offspring as effectively as possible.
- Inclined to strive to develop in all spheres of life.
- Possessed of a positive attitude to life.
- Trained intellectually.
- Trained morally.
- Well-read in every sphere.
- Humble enough to learn.
- Involved in many spheres of life and interested in everything.
- Able to question his own knowledge objectively.
- Able to challenge different points of view.
- Able to accept viewpoints differing from his own.
- Knowledgeable about social, political and historical facts.
- Well-informed on the specifics of his own job.
- Able to pursue his own interests unobstructed by the attitudes of others.
- Able to hold his own in most conversations.
- Sufficiently experienced to be surprised by nothing.
- Prepared to admit it when his actions are irrational.
- Knows himself thoroughly.

APPENDIX 9.4

Lists of "Qualities" incorporated into my classification system.

1. BOWEN (1977: 55-59)

Lists 26 goals of higher education for the individual. These goals were apparently "identified in a reading of more than a thousand goal statements in the writings of noted educational philosophers and critics of the past and present, reports of public commissions and faculty committees, and statements of leading educators in speeches, articles and institutional reports."

2. BUTLER (1915: 115,116)

Offers five characteristics as evidence of an education, irrespective of the field of learning.

3. CARNEGIE FOUNDATION (1977: 154)

In addition to replicating the list of Bowen (above) and Olscamp (1977) below, this source provides other lists; the first of which is a statement from a Report to the Faculty at the University of California Berkeley (1957) defining the educational objectives of its College of Letters and Science. This list contains 12 items, arranged within various levels of aim, ranging from the most abstract to the most concrete.

4. CARNEGIE FOUNDATION (1977: 155)

This source replicates a list (from the Carnegie Commission on Higher Education [1973]) of eleven ways in which campuses can aid the development of students.

5. CARNEGIE FOUNDATION (1977: 156-158)

This source replicates a list developed by Henry Rosovky (1975-6) when Dean of the Faculty of Arts and Sciences at Harvard. The list contains six main criteria for indicating educational development in a person, some items being expanded into subdivisions.

6. CULVER (1987)

Lists eight over-arching areas of competence of the effective professional engineer. These go beyond mere technical knowledge and are mostly generalisable to anyone in a position of responsibility.

7. DRESSEL (1968, updated in 1979)

Puts forward a set of six competencies, and specifies a degree of attainment in each, to give meaning to a college education. He says these competencies are valuable in most occupations and are also essential in the personal development of an individual.

8. ELIAS (1980: 123,124)

Reproduces 13 personality characteristics of the self-actualised person. These emerged from a 1954 study by Maslow of extraordinary adults such as Lincoln, Beethoven and Schweitzer.

9. ELIAS (1980: 124)

Describes Carl Roger's list of five characteristics of the fully-functioning person.

10. ELIAS (1980: 130)

Reproduces a list given by Patterson (1973) of 14 possible developmental outcomes from participating in an encounter group designed to promote affective growth.

11. FROMM (1976: 167,168)

Lists 21 qualities of the New Man emerging in our changing society.

12. GOODLAD (1984)

Goodlad, together with several colleagues, examined a "vast array of documents reporting the ongoing effort to define, over a period of more than 300 years, the goals of education and schooling in (the USA)." Goodlad provides a list of 62 goals most commonly appearing in the documents examined.

13 GUNTER (1978: 16-18)

This source describes the eight chief characteristics of adulthood, which he defines as the stage at which a person is sufficiently self-reliant to be weaned from his educators and take full responsibility for his actions in the world and for his own further development.

14. HEATH (1977: 342,343)

Lists four components of "personality" and describes five dimensions of development that can be applied to each of these.

15. HUTCHINS (1953: 95)

Describes five over-arching areas of personal educational development, to which a university education should aspire.

16. LAWRENCE (1950: 233,234)

Lawrence reproduces Benjamin Franklin's list of 13 "commandments" for ideal behaviour. He takes the view that Franklin was insufferably pious, and shows how some of Franklin's items constrict the behaviour of the person they

address. Franklin appeared to value socially "healthy" (in the sense of balance-restoring) behaviour, but only about six out of his thirteen items would appear to be acceptable outside of Franklin's own brand of puritanism.

17. LAWRENCE (1950: 238,239)

In protest at Franklin's presumptuousness, Lawrence answers with a list of his own, under the same headings, but based on a completely different view of Mankind. Lawrence's counterpart items reflect his trust in intuition and his impatience with petty rationality and posturing.

18. MASLOW (1971: 45-49)

Lists eight behaviours/characteristics of the self-actualizing person.

19. MASLOW (1971: 133-135)

Describes the 16 characteristics of "fully human" people. He believes that these characteristics define the values to which "fully human" people aspire.

20. MASLOW (1971: 308,309)

Outlines 40 "motivations and gratifications of self-actualizing people", which derive from his observations of and interviews with people identified by his colleagues or friends as "self-actualizing."

21. MILLER (1982 ?)

Asks "what should education do for a man?" and provides a list of nine desired outcomes.

22. NASH (1968:5)

Summarises Plato's ideal of the educated man, describing five main over-arching qualities.

23. NASH (1968: 76)

Gives Isocrates' list of the four essential qualities of the ideally educated person.

24. NASH (1968: 207,210)

Reproduces Comenius' three purposes for educating youth, and three corresponding areas of development.

25. NASH (1968: 292)

Quotes Thomas Henry Huxley's seven qualities of a liberally educated person.

26. OLSCAMP (1977: 1)

Lists 17 properties of a well-educated person.

27. OLSCAMP (1981)

Lists 12 characteristics that should be developed by a university education. He regards these as universally applicable and universally valued, and believes that they do not depend on the imparting of particular knowledge.

28. STAUTH (1991)

Lists 16 categories - aspects of character and ability that he regards as desirable outcomes of an education.

APPENDIX 9.5

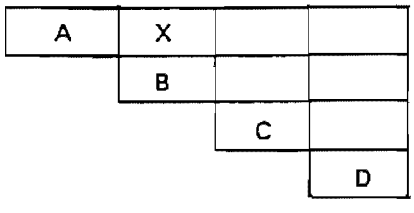
Method of ranking of items in a value-engineering workshop.

Suppose there are four items, A, B, C and D, whose relative importance has to be considered. Each item is compared with every other one and their relative value to the participants is discussed, until consensus is reached, and a score is awarded for the comparison of each pair.

In comparing A and B, for example, the following scores are possible

A3 A is vastly more important than B
A2 A is significantly more important than B
A1 A is slightly more important than B
B1 B is slightly more important than A
B2 B is significantly more important than A
B3 B is vastly more important than A

These scores are entered on a numerical evaluation matrix, in the appropriate space at the juncture of the row and column in which the two items' symbols appear.



The score for comparing A and B is entered in the space marked X

The completed matrix might look as follows:

A	A1	C1	A2
	B	C2	B1
		C	C1
			D

The score for any item is the sum of the numerals behind the symbol for that item, in the row and column in which the item appears. The score for item C, in the above matrix

C1	
C2	
C	C1

is 1 + 2 + 1 = 4.

Each item's total score is entered at the end of the row, and this enables a relative ranking to be made.

				Score
A	A1	C1	A2	3
	B	C2	B1	1
		C	C1	4
			D	0

Here, for the given participants, item C would emerge as the most important of the four items.

Appendix 9.6

100 Qualities generated at a parents' and teachers' workshop.

August 1989 - Approximately 80 members of Michael Oak School Community: Parents and Teachers together, participated in a 2 1/2 hour workshop which led to the generation of 100 distinct statements.

CLASSIFICATION SCHEME FOR STATEMENTS * GENERATED TO DESCRIBE IDEAL QUALITIES OF THE SCHOOL-LEAVER

		LIST
SELF	ORIENTATION TO LIFE	1
	DISPOSITION	2
	PERSONAL QUALITIES	3
	SELF-UNDERSTANDING	4
	ABILITIES DIRECTED AT OWN GROWTH	5
INTELLECT	KNOWS/UNDERSTANDS/APPRECIATES	6
	MENTAL SKILLS	7
OTHERS	RELATIONSHIPS	8
	COMMUNICATION	9
	SOCIO-POLITICAL SPHERE	10
THE WORLD	THE CREATION	11
	WORLDLY TASKS	12
BALANCES BETWEEN POLES		13

1. ORIENTATION TO LIFE

* Has faith that one can approach fulfillment, and is disposed to try.
* Retains a sense of awe, wonder for being alive.
* Ability to be dedicated to a goal that benefits more than just oneself.
* Openness to experience/open minded.
* Inspired by life: interest, excitement and curiosity in life.
* Sense of duty to the Creation (including self and others)

2. DISPOSITION (inclinations, tendencies)

* A questioning, non complacent attitude.
* Enthusiastic
* Adventurous
* Can think for himself, inclined to think independently
* Creative attitude/thinking style
* Willing to learn, grow, develop
* Optimistic
* Has an enduring inclination to do physical exercise
* Strong willed
* Cheerful: able to be happy and enjoy life
* Has a critical questioning attitude to broader social/political/value context

3. PERSONAL QUALITIES (attestable by outward behaviour)

* Has individuality
* Responsible/Reliable/Accountable
* Diligent
* Has courage
* Self-disciplined
* Has integrity

* Honest
* Acts morally
* Exhibits a sense of fair play: sportsmanship
* Takes on the task of nudging the future along
* Has imagination
* Sense of humour
* Undogmatic
* Doesn't take competitive bait: if big enough, doesn't have to be bigger than
* Not inclined to conform to traditional sex-roles in daily tasks

4. SELF-UNDERSTANDING

* Able to interpret and express one's own desires
* Spiritually conscious
* Has self-respect
* Self-assured: trusts his own judgement
* Has a sense of self-worth
* Is self-reflective
* Has confidence in his own ideas and believes they are worth expressing
* Understands the needs of his own body, e.g. exercise, food

5. ABILITIES DIRECTED AT OWN GROWTH : CAN

* Stand up for his own beliefs
* Develop a wholesome lifestyle
* Make use of various sporting skills
* Adapt to change, be flexible, cope with unforeseen circumstances
* Resist being pressurised in any direction
* See other people's point of view, receptive to other ideas
* Develop own values

6. KNOWS, UNDERSTANDS AND APPRECIATES:

* The nature of good and evil

* Ethnic)
  Religious) Traditions of many kinds
  Cultural)

* S.A. History and Culture
  (Respects and identifies with own culture)

* Acknowledges validity of other cultures and customs

* Music

* Art

* Social/Injustice : Political
  Economic
  Womens' issues

* Sexuality

* Has a perspective on technology

* Customs, thought and imagination from diverse regions and epochs

7. MENTAL SKILLS

* Is academically prepared for possible tertiary education

* Has relevant academic skills

* Has the 3 R's

* Can think laterally

* Has scientific skill

* Able to think critically in any context

* Able to think clearly

* Can analyse/assess/investigate

8. RELATIONS WITH OTHER PEOPLE

* Sociable: can get on with all types of people
* Has a sense of sharing
* Respects, reveres and understands others
* Can handle and direct conflict
* Is sensitive toward others
* Compassion, caring, concern for others
* Humanistic, people-centred
* Can work in a team
* Is confident in front of people
* Able to be oneself in the face of pressure to conform

9. COMMUNICATION SKILLS

* Can communicate well
* Can really listen/hear
* Has other languages
* At least one Black language

10. SOCIO-POLITICAL SPHERE

* Understands and can enact the democratic group process
* Can exercise facilitative leadership
* Puts back into society, doesn't just take out

11. THE CREATION

* Reveres life
* Respects life forces
* Respects and reveres the environment
* Is committed to actively caring for the environment
* Has an inner appreciation of the physical world
* Can orienteer in natural surroundings

The 666 Qualities used as items in the final survey.

A. SELF-KNOWLEDGE

A 1 Has accurate insight into what he himself is as a person, and as a being. This has been called self-realisation.

A 2 Realises the extent of his strengths, and the causes of his strengths and weaknesses.

A 3 Realises the extent of his unused abilities.

A 4 Has a strong, clear sense-of-self: of what he was, is, and would like to be.

A 5 Questions his own reasons for engaging in various roles, and reflects on what this tells him about himself.

A 6 Can observe himself critically - is aware of the different roles he plays but does not think of himself as one of them.
(i.e., he would not let his role as a teacher /businessman/ doctor define himself in his own view).

A 7 Is aware of himself as a creature of mutual attachments and responsibilities: that he is formed through, and needs, reciprocally affirmative links with other people.

A 8 Is reflective about his own behaviour. Through appraising it, he gets insight into what he needs, and hence what he is.

A 9 Can de-construct and re-form his own idea of himself (self-concept). As his consciousness expands, he will relinquish old habits and become somebody different in the sense of "more than" what he was.

A 10 Is aware of the sides of his own nature that can be polarised (e.g. guilt vs innocence) and of the forces such as social pressures which lead to this polarisation.

A 11 Accepts that his deepest self has its roots in the "gesture of creation" and that therefore he is to some extent an actor, and not wholly the author of his own deeds.

A 12 Is aware of the universally human in himself, and is thus a representative of the universally human.

A 13 His sense of identity is based upon what he is and does not rest upon the things he possesses.
(e.g., Rank, wealth, power, status)

A 14 Understands the influences that have shaped his own world-view.

A 15 Is critical of what he himself thinks or has been taught.

A 16 Can detect prejudice in himself.

A 17 Can distinguish between his ego (a mask) and his real self.

A 18 Is aware of what he knows in relation to what there is to be known.

A 19 Understands how others see him.

A 20 Knows how he compares with others in ability.

A 21 Is aware of his potential as an agent/ self-starter/ initiator.

A 22 Accepts his origins but knows what it is about his background that he has chosen to accept as part of his identity. Does not let this sense of identity waver in face of other people's interpretations of his background 'labels'.

B 1 Has dignity - i.e. sense of self-worth.

B 2 Has a positive self-esteem.

B 3 Accepts himself, doesn't need to stand on others to prove himself.

B 4 Does not think meanly of himself or others.

B 5 Feels loved and loveworthy.

B 6 Accepts his own sexual nature without guilt.

C 1 Is not emotionally tied to preserving particular views.

C 2 Finds pleasure in small things contemplated - a flower, a quality of light, a pleasant sound.

C 3 Is thoroughly open to his experience.
(i.e. the opposite of defensive. He does not defend himself against alteration to his concept of himself. Every stimulus perceptible to him (whether originating inside or outside of him) is freely relayed through the nervous system without being distorted by a defensive mechanism).

C 4 Can recognise and admit his own emotions, and is not afraid of any of his own feelings.

C 5 Is less inclined to form negative associations about categories of information.
(i.e. 'mental blocks').

C 6 Is prepared to admit it when his actions are irrational.

C 7 Is able to forgive himself for past behaviours on account of understanding growth and change in himself. Can transcend guilt, remorse, shame, embarrassment.

C 8 Does not rationalise, i.e. pretend that he is obeying the dictates of his mind when actually responding in accordance with unsolved problems lodged in his unconscious.

C 9 Is sensitive to the existence of stereotyped response patterns in his own behaviour (mental as well as physical) and is open to reforming them.

C 10 Is conscious of making the growth choice rather than the regression choice as often as possible in life.

C 11 Does not associate criticism of his hypotheses with criticism of himself.

D 1 Avoids domination by his physical appetites.

D 2 Balances yin and yang in all aspects of his personal polarities:
Female - Male
Nature - Intellect
Child - Adult

D 3 Has a feeling of belonging and rootedness.

D 4 Is stable: can make judgments about even personally distressing problems without becoming disorganised or inefficient.

D 5 Does not have habits whose thwarting would endanger his security.

D 6 Tends to avoid acting primarily to find favour with others.

D 7 Does not feel inferior or threatened when others surpass his performances.

D 8 Is emotionally stable - does not tend to swing to extremes of emotion.

D 9 Does not feel the need to account for his own development to others.

D 10 Is inclined to keep his own emotional state in perspective and not be unduly influenced by his emotions.

D 11 Is secure within himself.

D 12 Does not feel a need to be loved / approved of by anyone.

D 13 Does not derive any of his sense of significance from belonging to some "in" group as opposed to some "out" group.

D 14 Is at home in any setting - doesn't feel out of place due to his 'differentness'.

E 1 Can deal with his own stress in a way considerate of others.

E 2 Is capable of introspective analysis - can apply specific techniques such as meditation and Jungian psychoanalysis to his own conflicts.

E 3 Can interpose a delay between stimulus and response: overrides emotional motivations to respond until he has thought through his response.

E 4 Is psychologically prepared for life: can deal with archetypal tendencies in himself creatively and constructively.

E 5 Is able to interpret and express his own desires.

E 6 Is better equipped to resist his own fear.

F 1 Can live completely in the present moment: able to experience vividly and self-forgettingly with full concentration and total absorption.

F 2 Is capable of spontaneous thinking, feeling and behaviour.
Does what feels right in the immediate moment, because he trusts his capacity to intuitively make sense of all the stimuli that have a bearing on a particular situation. He has faith that his total organism is wiser than his conscious awareness.

F 3 Is cheerful: able to be happy and enjoy life, despite being aware of the problematic nature of the human condition.

F 4 Is able to laugh at himself.

F 5 Has a sense of humour which is subtle and philosophical, and not destructive.

F 6 Takes times to be alone to reflect and internalise experiences, to 'find' himself.

F 7 Gets himself into a position where no distinction can be made between his work and his play. For him, work is play, not labour.

F 8 Takes pleasure in his own skill. Loves to do what he can as well as he can.

F 9 Due to his undampened curiosity, he has a wide variety of interests and is inclined to branch into diverse fields of interest.

F 10 His interests are active and constructive rather than limited to consuming for his own pleasure.

F 11 Communicates actively (and with reasonable proficiency) through one or more creative art forms.
(e.g. painting, dancing, music, writing, poetry, design, craftwork).

F 12 Is motivated by the satisfaction that arises from constructing meaning: the pleasure of learning.

F 13 Has a drive to generate knowledge.

F 14 Lives a contemplative life: devoted to the search for truth.

F 15 Is motivated to seek completeness, to live to his full potential in a way that affirms life (eros) rather than flirts with death and decay (thanatos).

F 16 Is deeply engaged in the process of being and becoming himself.

F 17 Displays openness about his own position - does not conceal his beliefs, lack of knowledge or intentions.

F 18 Is energetic.

F 19 Would not deceive others, nor is easily deceived. Innocent, but not naïve.

F 20 Is destiny-willed beyond his own will. Taoistic. Accepting of what has to be, and prepared to interfere with destiny as little as possible.

F 21 Is playful, i.e. not inclined to take everything seriously, but ready to seek other ways of doing things / relating to ideas.

F 22 Is inclined to initiate opportunities to be creative.

F 23 Is free to express himself fully with spontaneity: as an honest expression of the nature and style of the organism which he is.
Moves away from facades: pretenses, defensiveness, putting up fronts.

G 1 Behaves in a quiet and restrained fashion. Displays refined and gentle manners.

G 2 Is not concerned with gaining himself fame or immortality through publicity.
(Nor public acclaim, popularity, status. prestige).

G 3 Is not inclined to be arrogant, or to push to the front by means of impressing others with his achievements.

G 4 Does not claim sole credit for his own educational achievements - gives recognition to his teachers as sources of his own learning.

G 5 Can accept that some problems defy a solution, but does not regard that as an excuse not to try to find a solution.

G 6 If he fights, it is for the sake of setting things right, and never as an excuse for hostility, paranoia, grandiosity, or to assert his authority.

H 1 Can maintain sustained attention.

H 2 Turns attitude into action: can transform his knowledge and belief into consistent action, purposefully and efficiently.

H 3 Can endure great discomforts.

H 4 Can sustain his interest until a task is completed, i.e. persevere.

H 5 Has the discipline to systematically pursue avenues of inquiry to test his own hypotheses or sustain an intense search for meaning.

H 6 Is capable of sustained patience in the face of demanding tasks or trying social circumstances.

H 7 Can postpone gratification - works toward some final greater good, putting aside immediate rewards.

H 8 Is persistent - if one approach doesn't solve a problem, he will seek another.

I 1 Has integrity of personality; his acting, thinking and feeling are all consistent.
Has genuine conviction: his world-view does not only dwell in his head, but in his whole person - living not only in the "hours of proclamation", but in the "silent, private periods of his life".

I 2 Has no need of self-deception. Takes full responsibility for his own development by avoiding self- deception. Has reached a state where he does not require illusions.

I 3 Practises what he preaches.

I 4 Does not become spoiled by success.

I 5 Is prepared to have his own behaviour measured by his principles.

I 6 Avoids cultivating a personality which amounts to a self-conscious ego mask. Behaves true to his inner self.

I 7 Stands up for what he believes in.

I 8 Uses his knowledge to achieve balance and economy in his own life.

J 1 Is more concerned with being good than with the number or kind of good deeds to be done.

J 2 His actions are motivated by a longing for the good rather than a careful avoidance of the bad.

J 3 Is motivated by the example of notable rôle-models: heroes. Takes his orientation from the possibility of moving toward perfection in virtue.

J 4 Is honest.

J 5 Appreciates that virtue has no absolute standards, but takes seriously the need to evolve his own conception of virtue. What is seen as virtuous depends on the conclusions drawn from one's own experiences.

J 6 Values virtue and supports virtuous actions by others.

K 1 Has simple and austere personal habits.

K 2 Gravitates toward peace, calmness and tranquility rather than turmoil, conflict and bustle.

K 3 Is motivated to reach a plateau of well-being / joy rather than seek out peak experiences.

K 4 Is able to love, like or enjoy something without wanting to <u>have</u> it.
(e.g. another person, a mountain, a flower). To be enthused by the awareness of the other's existence.

K 5 Is inclined to give up all forms of <u>having</u> in order to fully <u>be</u>.

K 6 Although he might seek to do well in many fields of endeavour, he is not ambitious to reach perfection in <u>all</u> knowable qualities.

K 7 Finds happiness in the process of ever-growing aliveness. Finds that living as fully as he can is so satisfactory that he does not develop a concern for what he might or might not attain.

K 8 Values self-sufficency. Does as much as possible to attain self-sufficiency in his own life, and promotes the possibility of others attaining it.

L 1 Is at one with / comfortable with himself, other people and the world.

L 2 Has confidence in his own ideas and believes they are worth expressing.

L 3 Has the self-assuredness to participate in the world and say what he believes.

L 4 Is confident when expressing himself in front of other people.

L 5 Is confident when entering any new situation that he will behave appropriately, without knowing in advance what the situation will call upon him to do.
His behaviour is dependable but not predictable.

L 6 Is self-reliant: trusts his own judgment.

L 7 Is aware of (and made confident by) his own adaptability, resourcefulness and productive powers.

L 8 Sees change as an opportunity more than a threat.

L 9 Is capable of being assertive without being aggressive.

L 10 Has fewer inhibitions - i.e. limits on what he would allow himself to be or do.

L 11 Has the "arrogance of creativeness", i.e. is quite at ease with exploring different arrangements of reality.

L 12 Has the confidence to deal with questions that may not have answers.

L 13 Is prepared to raise his voice against a majority when a need for protest arises.

M 1 Is able to accept criticism: to see it in perspective and use it as a stimulus for growth rather than withdrawal.

M 2 Will adjust his views to accommodate conflicting evidence.

M 3 Welcomes being wrong because he learns from his mistakes.

M 4 Is prepared to open himself to correction by discussing his views in depth with others.

M 5 Is prepared to be wrong. Can acknowledge having been wrong without loss of self-esteem.

M 6 Can adapt creatively to new situations because his thinking processes are adaptable.

M 7 Can adapt to become whatever he has chosen to be.

M 8 Can change his goals if warranted, is not bound by statements of his own goals.

M 9 Copes with unusual frames of reference.

M 10 Welcomes new views on topics already familiar to himself.

M 11 Does not become prematurely attached to a new idea - is happy to disprove what he has just proved. Is not emotionally attached to his own hypotheses.

M 12 Is not wedded to any particular ideology, i.e. is undogmatic.

M 13 Is able to transcend the influences that moulded him. Can reject views which he might previously have accepted unquestioningly - (e.g. religious beliefs).

M 14 Understands that knowledge brings change, and accepts that he is therefore continually changing.

M 15 Behaves in accordance with the unique demands of each situation - while not ignoring traditional norms he does not follow them unreflectively or from slavish habit.

M 16 Has sufficient experience to be surprised by nothing.

N 1 Can think for himself. Doesn't always believe what he is told or run to experts. Can approach any kind of problem independently.

N 2 Shows strong individuality in character, thought and conduct. His individualism is such that it enriches the lives of others rather than flying in their faces.

N 3 Can choose whether or not to be influenced by stimuli.
For example, exposure to world views of teachers (and others) is unavoidable, but one doesn't have to attempt to assimilate everything about them.

N 4 Is HIMSELF - not inhibited or suppressed from being what he is by the compulsion to act out what is expected of him. Experiences the freedom to be according to his true nature.
(i.e. a delicately balanced organism with the alternative of growth or decay, rather than a bundle of greedy desires).

N 5 Knows what he likes and dislikes, and bases his value choices on reflections of his own experience, not on what other people think.

N 6 Does not feel compelled to conform rigidly with traditional sex-roles.
(e.g. women do this, men do that).

N 7 Is not swayed by mass hysteria.

N 8 Can interact with a variety of individuals (or communities) without undergoing major changes himself.
(Not inclined to mirror the people he is dealing with, or to appear to accept their values.)

N 9 Can decide how much to conform with the expectations of society.

N 10 Resists perpetuating social norms that he does not value.

N 11 Can decide for himself how to relate to others - to choose and build the kind of relationships he would like to have.

N 12 Values individuality. Realises the value of the uniqueness of each person to the rest of humankind.

N 13 Retains a uniqueness of mind, predominantly formed by his own efforts and not unduly influenced by other people's realities.

N 14 Is conscious of the need to remain unimpressioned by the media (radio, TV, newspapers.)

N 15 Is able to cultivate his own fantasy world: a life of the mind, unique to himself. (But does not let this keep him from being in touch with the sense of reality of other people).

N 16 Does not let himself be impressed to want what he does not need.

N 17 Does not take for granted popular views simply because they are taken for granted by the majority of people.
(e.g. "industrial growth is somehow inevitable and/or desirable"; "democracy is the only viable form of social order"; "economic development is in everyone's interests".)

N 18 Is resistant to pressures stemming from tradition, protocol, and the belief systems of others.

N 19 Picks his own causes, rather than responding to campaigns or to other people's entreaties.

N 20 His standards of aesthetic taste have been worked out for himself, not mimicked.

N 21 Does not have an emotional tie-up with groups of any kind, ~~i.e.~~ e.g. does not accept the practices and attitudes of any group as automatically more reasonable than those of other groups.

N 22 Transcends participation in the mutually destructive games that societal conventions seem to require.

O 1 Is free: can make decisions out of his own impulses and thereby impart direction to his own life.

O 2 Can operate without having objectives specified for him. Can initiate his own.

O 3 Commits himself to making decisions instead of sitting on the fence "waiting for all the data to come in."

O 4 Is inclined to take the initiative in all kinds of situations.

O 5 Is able to question his own lot in life and have a go at changing it.

O 6 Has the enterprise to bypass red tape if required.

P 1 Can distinguish between closely differing patterns of information.

P 2 Can observe accurately and see clearly what he is looking at, whether it be real or abstract.

P 3 Is always on the lookout for potential stimuli to use in constructing meaning.

P 4 Can detect subtle changes in his physical and social environment.

P 5 Is critically aware of all the factors that affect his own destiny, including physical, physiological, psychological and political factors.

P 6 Can identify patterns in apparently chaotic situations.

P 7 Can distinguish the relevant from the irrelevant.

P 8 Is quick to make associations between facts, concepts, stimuli or ideas.

P 9 Can see the ways in which others seek to exploit him (for example by playing on his sense of prestige in order to sell him some product) and can resist falling prey to them.

P 10 Can categorise and classify information.

P 11 Is intellectually alert - is responsive to wit.

P 12 Is not context-bound. Sees beyond the immediate situation, and can see the wholeness of a situation, without the distortion of his own needs, wishes and fears.

P 13 Can let himself perceive what the facts of a circumstance call for, suggest or demand.

P 14 Can make inferences (perceive the hidden layers of meaning in a communication).

P 15 Can easily identify what is first-rate as opposed to mediocre in any field of endeavour.

P 16 Is sensitive to the subtleties of feeling engendered in participants as a result of engaging in any given process.
This applies to all manner of processes: games, pastimes, economic enterprises, political and institutional processes.

P 17 Is a good chooser - will easily distinguish real satisfiers of his needs from false satisfiers.

P 18 Understands when an issue is important enough to be raised.

P 19 Can detect the maturity in a mature truth and will not distort it into an applied immaturity.

P 20 Can discriminate in fine detail his own body's reaction to a situation.

P 21 Is sensitive to subtleties in his sensory perceptions: discriminate between fine differences in sound, colour, smell, touch.

P 22 Recognises the subtleties of the creative process that went into any great human enterprise; whether a mathematical proof, a woodcarving or a musical composition.

P 23 Can distinguish between what an author contributed as "new" and what the author could not help thinking because it was the common sense of his time.

P 24 Can distinguish between an argument directed by the intellect alone, and one directed by the brain and heart together.

P 25 Can detect contradictions in the words of "authorities", and their leaving out or evading issues.

P 26 Can distinguish between messages that promote maturity and those that promote immaturity in the receiver.
(The latter kind encourage the receiver to be more complacent, comfortable, dependent, irresponsible, undisciplined, devious, simplistic).

P 27 Is sensitive to the sometimes subtle effects of a disagreeable environment on other people's behaviour.
(e.g. pollution, noise, adverse energy fields, poorly-designed built spaces).

P 28 Is quickly able to detect the attitudes of others.

Q 1 Stands in awe of the greatness of the creation and of the wonder of being alive.

Q 2 Has reverence for life and for all living things.

Q 3 Holds life and everything that pertains to its growth sacred beyond any importance attached to power or things.

Q 4 Is inspired by life: shows interest, excitement and curiosity in life, despite being aware of damaging experiences.

Q 5 Manages to love the world as it is while trying to improve it.

R 1 Has a grasp of the complexity of the web of life and the place, function and responsibilities of human beings within it.

R 2 Views man and nature as linked, not separate, as part of the same whole, and each reflecting that whole. Senses his oneness with all life, and tries to understand and co-operate with nature rather than conquer, exploit and destroy it.

R 3 Fits into the world of human endeavour around him, appreciates the wholeness of it, and appreciates his position as part of the whole.

R 4 Sees the value of all fields of endeavour in relation to the whole.

R 5 Feels connected with his origins - the history and values of his community.

R 6 Has a sense of historical continuity, and a perspective on the great achievements of the past.

R 7 Values continuity of human culture.

R 8 Has a well-developed historic imagination - a feeling for the reality of everyday life in past ages, not only of the idealised symbols that stand for periods of human experience.

R 9 Has a sense of universality - an appreciation of the wholeness of the world and of commonalities between experiences in different contexts.

R 10 Respects the cumulative process whereby present collective consciousness has been developed.

R 11 Has insight into man's collective consciousness and uses this insight to make good judgements.

R 12 Feels a sense of identification with mankind as a whole. Is concerned not only with the lot of his immediate family, but with that of humankind as a whole.

R 13 Appreciates that man's historical achievements and progress result from overcoming contradictions, and that total order or total peace would be counter to the necessary conditions for creativity.

R 14 Understands that the "health" of a natural system (whether an organism or an ecology) depends on its ability to self-regulate, and that man-made attempts to create "order" are inclined to interfere with this self-regulatory property, to the detriment of all interlinking systems.

R 15 Views a greater reality (beyond human foibles) as unitive, good, true and beautiful, and worthy of respect.

S 1 Has an overview of the spiritual inheritance of mankind.
(Spiritual inheritance = religious and other attempts to explain the nature of the self and the meaning of life).

S 2 Is interested in the grand issues of spirituality - the meaning of life and death.

S 3 Is sincere and genuine in his approach to religion. Explores purpose, value and meaning seriously and thoughtfully.

S 4 Is conscious of a higher spiritual hierarchy behind material existence.

S 5 Can see the sacred, the eternal and the symbolic in any person, alongside the profane or object-like quality of the person.

S 6 Views the inner (mental) and outer (physical) worlds as aspects of a whole: does not retreat into otherworldliness (heaven as "a place above the clouds", for example) to get away from his responsibility to behave in the interests of the whole, one world.

S 7 Is inclined to contemplate with intensity the great questions which give meaning to our existence, such as "reason vs revelation, freedom vs necessity, democracy - aristocracy, good - evil, body - soul, self - other, eternity - time, being - nothing, war - peace, truth - error, love - hatred, certainty - doubt".

S 8 Is sensitive to the spiritual insight inherent in great works of art e.g.
The verse of Dante
The Sistine Madonna of Raphael
Mozart's Requiem.

S 9 Is inclined to be agnostic. (That is, to hold that a First Cause and an unseen spiritual world are unknowable).

S 10 Understands the underlying harmony of the universe. (As manifested in musical rhythmn or the grace of the human body) and appreciates the link between this harmony and the essential forms. (i.e. archetypal patterns in the unseen world).

T 1 Before taking a position attempts to establish all relevant evidence.

T 2 Gives equal attention to all counter-arguments.

T 3 When examining counter-arguments is not influenced by his own prejudices toward the PERSON giving the argument.

T 4 Is sceptical of statements purporting to be the truth. Is prepared to be critical of what others say and examine THEIR evidence, assumptions and values.

T 5 Is open to unusual perspectives on any problem.

T 6 Respects the emotional dimensions of a problem.

T 7 Is able to define acceptable evidence.

T 8 Understands what kind of evidence a given audience will accept.

T 9 Does not allow rational explanations to convince him against the counsel of his intuition.

T 10 Is not biased against any evidence, i.e. is not on the defensive against evidence, the acceptance of which would mean giving up something that bolsters his ego.

T 11 Seeks his own first-hand evidence: is not content with relying on other people's constructions of meaning.

T 12 Would not be fazed by or ignore stimuli that appear to lie outside his ability to focus (such as psychic and spiritual interpretations). Such stimuli would be accorded respect and attention for their potential value in the construction of meaning.

T 13 Can accept the existence of paradox among a range of plausible explanations for a phenomenon.

U 1 CHOOSES to act in harmony with his fellow beings. Is sociocentric rather than driven by self-concern. Is motivated to balance the individual with the common good.

U 2 Has no desire to limit the freedom, happiness and development of others. Does unto others as he would have them do unto him.

U 3 Is motivated to enhance the quality of life of others.

U 4 Displays love for humanity. An out-reaching interest in human happiness.

U 5 Can identify and advance the goals and concerns of others.

U 6 Is inclined to promote educational development in others for the sake of its intrinsic advantage to THEM.

U 7 Enjoys giving money and devoting time to causes (outside his own immediate interests) that he deems worthwhile.

U 8 Experiences more joy from giving and sharing than from hoarding.

U 9 Delights in recognising and rewarding virtue and talent in others.

U 10 Feels that every person should have the opportunity to develop his/her highest potential, to have a fair chance.

U 11 Encourages others to value people and humanity.

U 12 Shares his knowledge freely.

U 13 Strives to understand people.

U 14 Is sensitive not to offend accepted tastes.

U 15 Is sensitive to the feelings and needs of others.

U 16 Is sensitive to needs in his social environment.

U 17 Behaves towards others from the motivation of a positive value that he attaches to human life and human experience, rather than out of fear and suspicion and prejudice.

U 18 Is concerned to develop genuine community with other persons.
("Community" results from voluntarily drawing towards one another, a meeting of minds, in contrast with "collective" which merely brings people together "side-by-side").

U 19 Behaves co-operatively rather than competitively. Negotiates for mutual advantage, not to win.

U 20 Tries actively to reduce the level of greed, hate and illusion in the world.

U 21 Appreciates the worth and dignity of every other person.

U 22 Can see other people's problems in the context of THEIR schemes of thought.

U 23 When dealing with others, tries to meet THEIR needs as THEY perceive them. Shows empathy, considerateness and caring.

U 24 Consciously interacts with others in a way to minimise THEIR stress levels.

U 25 Is highly conscious of not wanting to put others at risk physically or endanger their health.

U 26 Attempts as far as possible not to act in such a way to diminish the self-images of others.

V 1 Has faith and hope for a future for mankind: that people and society can be improved.

V 2 Is able to envisage future scenarios for society, and mankind, that are not mere extrapolations of present trends.

V 3 Has vision - can see new things that can be attempted, and can imagine things as they could be.

V 4 Possesses a realistic concept of his own role in the forward movement of society.

V 5 Spends time preparing for future events.

V 6 Can anticipate likely consequences of his own actions.

V 7 Can and does take calculated risks because he is able to gauge probable outcomes.

V 8 Is conscious of the lessons that mankind's past has for its future.

V 9 Is able to work out what is realistically possible in a given time.

W 1 Values and supports the carriage of justice.

W 2 Would not withhold from others the opportunity to compete fairly with himself.

W 3 Would resist abiding by laws he views as damaging to social well-being.

W 4 Does not use his knowledge to impress others or take advantage of them. Would not exploit people's weaknesses, stupidity or incapability.

W 5 Does not do mean things and responds with indignation when other people do mean things.

W 6 Stands against behaviour which is thoughtless, or careless, or self-seeking or which benefits some at the expense of others.

W 7 Abhors discrimination on any grounds. Does not evaluate individuals on the basis of stereotypes.

W 8 Exhibits a sense of fair play: sportsmanship.

X 1 Has a deep respect for the dignity of philosophic inquiry.

X 2 Has an overall state of mind predisposed toward a search for meaning. Is intrigued to explore the nature of reality.

X 3 Is attracted by mystery, unsolved problems, the unknown and the challenging, rather than frightened by them.

X 4 Seeks consistency in understanding and therefore attempts to reduce as far as possible the existence of paradox in his own world-view.
(Would not subscribe to a belief system containing paradox.)

X 5 Is prepared to believe that everything has a rational explanation - would not invoke a supernatural explanation when a rational one may be possible.

X 6 Is not inclined to compartmentalise knowledge.

X 7 Is able to reduce complexity in his own world-view, through harmonious linking of similar themes.

X 8 Is sceptical of all constructions of meaning (including his own).

X 9 Is not psychologically dependent on the existence of certainties.
Is willing to live with paradox and is open to the mystery which can never be pinned down.

X 10 Voluntarily submits his ideas to censure.

X 11 Does not over-rate the material world, viewing it as a means whereby we can learn on the path to becoming self-knowing beings.

X 12 Would not, if lacking a certain type of knowledge, hold self-defensively that it is not worth possessing.

X 13 Does not pretend to knowledge he does not possess.

X 14 Displays humility about his knowledge, due to being conscious of the tenuous nature of the 'knowability' of anything.

X 15 Is aware of contradictions in his own views.

X 16 Learns not for the sake of learning but for the sake of knowing, not for the sake of "possessing a truth", but in order to affirm his ability to think and take responsibility for his own ethical integrity.

X 17 Realises that he does not learn merely in order to solve particular problems, but for the experience of solving problems competently, which affirms his own self-worth.

Y 1 Understands that all knowledge consists of images (personally idiosyncratic models of reality) and that 'facts' are only images about which there is wide consensus.

Y 2 Understands that no person commands more than a fraction of the truth: that there is always more to discover.

Y 3 Views knowledge as open to reconstruction. Recognises that any labelled view of reality is not the only possible one, that as-yet-unformulated interpretations may supplant present views.

Y 4 Recognises the existence of a conflictive field of knowledge and ideas - that a wide range of perceived realities may co-exist - that truth is relative.

Y 5 Is conscious of his own active role in the reconstruction of meaning.

Y 6 Is willing to enter the realm of 'discursive consciousness' to participate in the continuing reconstruction of knowledge.

Y 7 Understands the process whereby people construct their realities: insights that result in particular opinions whose biases must be tempered by discovering and acknowledging their inconsistencies.

Y 8 Understands that all information is imperfect: that just as each line which is added strengthens a portrait but never makes it final, there is no absolute knowledge. Although an absolute truth may exist, certainty is unattainable.

Y 9 Appreciates that some knowledge is all-seeing and illuminative and defies being communicated by logic.
(Truth can often be communicated in poetic, imaginative and allusive ways).

Y 10 Realises that diametrically opposing views are seldom mutually exclusive: most often they can both be integrated into a larger more inclusive structure, which is more in accord with actual reality.

Y 11 Does not view an accumulation of "knowable material" as knowledge. For him, knowledge is the result of experience affirming his concepts. He only "knows" an idea when it proves to be alive in him.

Y 12 Is wary of the restrictions on thinking that accompany the use of labels.

Y 13 Appreciates the difference between "useful" knowledge and "liberal" knowledge.

Z 1 Is oriented realistically, i.e. mindful of the reality as perceived by most people.

Z 2 Has a widened grasp of reality due to knowing many things which are beyond the realm of his own personal experience.

Z 3 Realises the difference between a model and reality; doesn't feel insecure when faced with a model whose description is beyond the bounds of what he can conceive, e.g. Black Holes.

Z 4 Does not let an abstraction of a reality (i.e. equation, word, map, theory, concept) take on more significance than the reality itself in all its richness.

Z 5 Has a particular attitude for seeing what might be, beyond the known realm. i.e. not inclined to accept reality as commonly conceived.
(e.g. Aristotle's limiting observation that slaves were "slave-like" and therefore slaves by nature).

Z 6 Can see an object (or a situation) in its own right for what it is, and is not impatient to impose structure on it.

Z 7 Recognises that science alone cannot provide insight into the true nature of things.

(Science can answer the "why" of causality: that A occurs because of B, but it cannot answer the "why" of existence)

Z 8 Understands that a moment or event being observed is not simply the clearly defined result of a casual sequence of processes, but is greatly determined by the confluence of many chance ingredients.

Z 9 Does not represent social reality in over-simplistic dichotomies.
(e.g. as consisting of oppressors and oppressed; or "those who have a distorted view and those who have a view of the reality that really is"; the haves and have-nots).
Knows that reality is a complex construction resulting from a struggle with differing viewpoints.

Z 10 Does not use words as a substitute for action, to escape the hard edge of reality.

AA 1 Has faith that one can approach fulfillment, and is disposed to try.

AA 2 Engages in an active, self-initiated quest for self-actualization.

AA 3 Consciously examines and improves his own lifestyle.

AA 4 Exercises his own learning ability to the fullest. Is always taking on new learning endeavours.

AA 5 Always sees himself as growing towards some more mature understanding or competent state; does not limit his horizons by dwelling on past glories or capacities.

AA 6 Takes steps to remedy the shortcomings of his own education.

AA 7 Does not dwell on his own shortcomings, nor is he restricted by resentment of what life has done to him. Always moves forward to seek new possibilities of growth.

AA 8 Is inclined to push back the limits of his own skills to test himself beyond his known areas of competence.

AA 9 Takes the initiative in the cultivation of his own mind.

AA 10 Seeks to know and apply the best standards to his own behaviour.

AA 11 Is motivated to influence his own destiny.

AA 12 His linkages with life are continually becoming richer, because his attitudes encourage their growth rather than their stoppage.
(Linkages: knowing more facts, people, discovering new bases of fellowship with those already familiar).

BB 1 Recognises the existence of absolute beauty, and does not confuse it with the objects that reflect it.

BB 2 Has come to value what is good, fitting and beautiful in matters of art and human achievement.

BB 3 Appreciates the underlying harmony of the universe, (the glimpse into the eternal) manifested in well-executed art, craft, and movement.

BB 4 Is aware of the role played by the arts and music in history, and their effects upon people, and particularly their effects on himself.

BB 5 Appreciates the aesthetic aspect of human endeavour, in its wholeness.

BB 6 Understands the value of aesthetically pleasing surroundings in fostering psychological health, and declines to participate in ventures that result in the surroundings being uglified.

BB 7 Chooses to spend time with people of aesthetic sensibility rather than with people who don't have it.

BB 8 Tends to value art forms which are characterised by under-statement: i.e. which leave much to the imagination of the observer.

BB 9 Appreciates works of art not so much as objects in themselves, but for the insight that they provide into the minds of their originators.

BB 10 Likes to do things well and to see others do their jobs well.
("Well" entails: with perfection, simplicity, effortlessness, efficiency, comprehensiveness and taste).

CC 1 Appreciates that people need to be creative for their psychological health. (In order to free their natures).

CC 2 Understands the phases of human life and how to relate to people of all ages.

CC 3 Has a balanced perspective on the apparent dichotomy between the material and spiritual aspects of man.

CC 4 Has a broad knowledge of human nature, having experienced (directly or indirectly) many examples of differing human behaviour, ranging from the noblest heights to the basest depths.

CC 5 Has a realistic perspective on human behaviour.

CC 6 Is sensitive to what might count as meaningful growth in people.

CC 7 Understands the full range of human needs - psychological and biological.

CC 8 Is aware that people need other people as resources for the development of one another's sense of self.

CC 9 Is informed on the nature of persons: how a "person" develops out of a human being.

CC 10 Is aware of the as-yet-unused potential of human nature.

CC 11 Understands the features that make humans specifically human: is aware of the species nature of humans and that our well-being increases as we approach it.

CC 12 Understands that what individuals seek, wish for, strive towards, is to fulfil their next unfulfilled stage in the motivational hierarchy.
That the satisfaction of one level of needs will open the person to feeling the next level of needs.

CC 13 Understands that mental sickness consists essentially in wanting what is not good for us.

CC 14 Appreciates the fundamental importance of a knowledge of human nature as the prime motivator of all fields of enquiry.

CC 15 Is consciously reflective about human nature. Takes the trouble to discover the insights into human nature held by people of other times and places.

CC 16 Understands the extent to which people can be (and have been) conditioned to behave contrary to their original natures.

CC 17 Views human nature as essentially positive, socially responsible and constructive.

CC 18 Understands the necessity for good use of the body (exercise, rhythm, moderation of habits) in the process of realising one's full potential. Is informed on the body-mind connection and looks after his body appropriately.

CC 19 Has a concern for and knows about the things that contribute to health: hygiene, nutrition; which harmful substances and circumstances to avoid.

CC 20 Knows that evil and destructiveness are the necessary consequences of failure to grow.
(i.e. Failure to realise one's species nature)

CC 21 Understands how technology has changed our ability to give our bodies their full due.

CC 22 Is conscious of nutrition and diet, and their effects on human growth and behaviour.

CC 23 Understands that no person starts with a biologically and psychologically clean slate, or with such a propensity for evil that he has no chance to do good.

CC 24 Understands that the behaviour of people is the outer expression of their inner psychological "realities".

DD 1 Is highly knowledgeable in at least one subject, to the extent that his expertise enables him to contribute to society.

DD 2 Has a sound grasp of the principles (basic laws, terminology and concepts) of his subject of speciality.

DD 3 Has a knowledge of the principles and applications of subjects related to his speciality.

DD 4 Has not specialized to the extent that his broad education outside the speciality is inhibited.

DD 5 Appreciates the authoritativeness of records of previous developments and precedents in his field of expertise.

DD 6 Understands the criteria for excellence in his own field.

DD 7 Is knowledgeable about the history and culture of his own field of study.

DD 8 Is concerned more with the qualitative than the quantitative aspects of his own field of work / study.

DD 9 Is concerned more with the abstract than the concrete aspects of his own field of work / study.

DD 10 Can predict trends in his own field from a broad overview of the greater human context.

DD 11 Is acquainted with the formal rules of logic that assist thinking in his field.

DD 12 Is aware of the problem-solving strategies open to him in his field.

DD 13 Can do research in his own field - not only access information but re-organise it rationally.

EE 1 Has an extensive knowledge of the ideas that have animated mankind.

EE 2 Has a rich fund of general knowledge, i.e. knowledge that would be readily available to most members of society.

EE 3 Understands economic realities.

EE 4 Has a basic grasp of psychology.

EE 5 Has a broad grasp of many subjects.

EE 6 Is numerate: can perform arithmetic and use elementary concepts of mathematics in a practical way.

EE 7 Shows considerable understanding of the nature of living systems - plants and animals.

EE 8 Shows considerable understanding of the nature of the physical universe.

EE 9 Is not alienated from the natural world, closeness with animals, or extra-sensory connectedness.

EE 10 Has at least basic literacy.

EE 11 Has read and appreciated a wide range of literature.

EE 12 Is conversant with more fields of endeavour and approaches to thought than are encompassed by 'science' alone. 'Science' presents no moral provocation. It is essential for a person to experience moral provocation.

EE 13 Has access to the whole field of knowledge recorded in his own language, through a competent vocabulary and a knowledge of how to find information.

EE 14 Has a broad knowledge of philosophy.

EE 15 Has a broad knowledge of theology.

EE 16 Is familiar with basic statistics and can understand statistical reasoning.

EE 17 Is well-informed about current events.

EE 18 Is aware of art: has an overview of the historical and contemporary development of various art forms:
visual arts;
literature.

EE 19 Is conscious of contemporary social changes and social issues.

EE 20 Has insight into the values and characteristics of his own civilization.

EE 21 Understands the inter-dependence of the biological and physical resources of the environment.

EE 22 Has an understanding of international relations.

EE 23 Has a first-hand (experienced) understanding of the methods of scientific inquiry.

EE 24 Is conscious of areas of social injustice.
(e.g. political, economic, women's issues).

EE 25 Is informed about, and at ease with human sexuality.

EE 26 Is conversant with the customs, thought and imagination stemming from diverse regions and epochs.

EE 27 Can distinguish between a broad range of types of art and music.

EE 28 Is aware of current knowledge about how the mind works.

FF 1 Can structure his thoughts to develop a reasoned argument.

FF 2 Can operate within sets of logical rules.

FF 3 Can think in abstract terms, use conceptual tools, conceive and manipulate abstract concepts.

FF 4 Can extrapolate principles from one sphere of life to another.

FF 5 Is able to analyse events, to establish what actually happened or is happening.

FF 6 Can tackle complex problems. Knows where to get information and what to find out to assist problem-solving.

FF 7 Does not over-simplify problems.

FF 8 Is good at formulating problems. When faced with a generally problematic situation, can establish the essence of the 'problem' and spell it out clearly and succintly.

FF 9 Is inclined to make connections and form hypotheses.

FF 10 Can perform hypothetico-deductive reasoning.

FF 11 Is able to seriously entertain a new idea (no matter how unusual it is in terms of his previous thinking) until it is proved false.

FF 12 Can hold onto a new experience over time, turning it over in his mind until it finds a way of being integrated with his other experience. (Enduring the suspense of it; delaying satisfaction).

FF 13 Can follow long chains of reasoning.

FF 14 Is able to unlearn.

FF 15 Can synthesise information into forms that can be appreciated by others.

FF 16 Actively attempts to integrate incoming information to that which he knows already.

FF 17 Actively seeks ways to test his own interpretations of a situation.

FF 18 Understands the essence and limitations of positivism.

FF 19 Has developed his ability to think creatively and imaginatively, not as an escape from unsatisfactory circumstances, but in such a way that he can explore realistic ways of supplanting unsatisfactory circumstances.

FF 20 Can make appropriate generalizations (but understands the problematic nature of doing so).

FF 21 Does not jump to conclusions or make hasty generalizations.

FF 22 Is capable of intuitive, broad-ranging associative thinking (that goes with non-verbalised forms of recognition).

FF 23 Has a disciplined and effective memory.

GG 1 Can telescope his mind in and out to focus on detail or broad context as the situation requires.

GG 2 Is comfortable switching between intuitive and rational thinking. Uses both in approaching problems.

GG 3 Is cautious of obeying his own instinctive reactions - tempers impulse with reason.

GG 4 Does not let his knowledge of existing solutions and labels obscure his attention to the unique character of an evolving problem.

GG 5 Can tackle problem-solving in a completely new field of endeavour.

GG 6 Can apply his efforts economically to any kind of learning task.

GG 7 Can think BEYOND common sense, to penetrate beyond accepted ideas.

GG 8 Is aware of technicism and is concerned not to fall prey to technicist thinking. (Technicism is the illegitimate extension of scientific and technological reasoning to areas of human existence in which it is inappropriate. For example, if a study showed that schools with more text-books had better pass rates it would be technicist to deduce that providing text-books would improve the situation in a school with a low pass rate).

GG 9 In tackling problems, recognises and deals with their emotional and spiritual aspects. (Spiritual is connected with what people think (and feel) that they are, and what they will allow themselves to be).

GG 10 Is wise: his knowledge transcends the level of facts and reaches the level of general principles and causes.

GG 11 Has integrated his conscious and unconscious. Can voluntarily be engaged by either of them and allow both to influence his engagement with reality.

GG 12 Cognition alone is never enough for him: the deepest part of him must be seized by an idea before he can identify with it.

GG 13 Realises the inadequacy of Cartesian reductionism as a tool to help him cope with the complexity which is a feature of real life.

(Real systems, like the educational system, the economic system, the planetary system, are highly complex. To cope with or even to understand such a system requires an ability to appreciate that many factors can be at work simultaneously, defying a totally logical analysis. By trying to reduce a system to its bare essentials in order to understand it, one risks leaving out important factors that could change the picture significantly).

GG 14 Is able to make pragmatic decisions, namely to search for evidence, evaluate it, judge the relative worth of conflicting evidence, make decisions which are economical and socially appropriate.

HH 1 Is inclined to exercise his mind, and to avoid situations where one is constrained not to.

HH 2 Is motivated to use his mind more from intrinsic enjoyment than possible recognition.

HH 3 Is inclined to 'ideate', i.e. to construct pleasing abstractions which transcend ordinary reality.

II 1 Is inclined to think about how the mind works with language.

II 2 Is inclined to think about the mechanisms of thought.

II 3 Is aware of the limitations of how he thinks and the conceptual tools that he uses. Understands that they are only tools, and is not slavishly constrained by them.

II 4 Is aware of how he himself thinks. "Observes" himself thinking while doing so, as if from a vantage point of an inner second self.

JJ 1 Understands and reads ENGLISH IN PARTICULAR (as the lingua franca of the modern world).

JJ 2 Shows considerable proficiency in languages.

JJ 3 Knows at least one language besides his own.

JJ 4 Speaks the languages of all the groups in his own locality.

JJ 5 Is particularly fluent and articulate in speaking his own language.

KK 1 Is competent at reading. Reads with considerable speed and comprehension.

KK 2 Reads a lot by choice.

KK 3 Can attribute meaning to cryptic communications, i.e. clues, symbols and economically encoded messages.

KK 4 Recognises the multiple layers of meaning inherent in most statements.

KK 5 Understands the hidden meanings in public rhetoric, and can consider what is said and the basis of what supports it, not being swayed by who said it or how it was said.

KK 6 Can detect unstated assumptions and assess their reasonableness.

KK 7 Can listen properly.

KK 8 In conversation, attends to the other person's images at least as often as describing his own.

KK 9 Understands the general criteria by which the worth of arguments may be assessed. Can evaluate an argument even on a subject on which he is not familiar.

LL 1 Is good at explaining.

LL 2 Uses technical or specialist vocabulary with accuracy.

LL 3 Is able to speak to large assemblies and be convincing.

LL 4 Can articulate clearly and present ideas effectively, in both speech and writing.

LL 5 A minimum of inhibition can be detected in his means of expression. (His means of expression (verbal, or through art, writing, bodily movement) all indicate the extent to which he is whole, integrated, spontaneous and fully functioning).

LL 6 Tends to WRITE more than less well-developed persons.

LL 7 Is an effective debater.

LL 8 Can show assent or dissent with the appropriate degree of expressiveness.

LL 9 Speaks in a conceptual, abstract fashion. His focus of communication is more general than specific.

MM 1 Can communicate without inhibition, able to open up, be 'on the level', with anyone, irrespective of age, status or cultural difference.

MM 2 Can get others to clarify their own thoughts.

MM 3 Can facilitate the imagination in others.

MM 4 Is open to the literacy of expression. Can reach others and has thus the potential to contribute to culture.

MM 5 Is able to communicate his vision of 'what is good' to others.

MM 6 Can present ideas in a clear fashion in a way that appeals to other minds.

MM 7 Applies his knowledge in a way that others can relate to and criticise: it is insufficient to construct models in seclusion.

MM 8 Is inclined to share his thinking with others - via discussion, writing, teaching.

MM 9 Adapts his communication style to the needs of his audience - is able to sense their needs.

MM 10 Can hold his own in most conversations.

NN 1 Is good at relating to others.

NN 2 Is considerate and fair in his behaviour to others.

NN 3 Can relate to others, mindful of their different cultural experiences, without prejudice or automatic negative response. Accepts people for what they are.

NN 4 Relates uniquely to any person, through an ability to "make him present" in a concrete way, entering imaginatively and intuitively into his life, and putting himself into the other's shoes.

NN 5 Interacts agreeably with people of any status. Can transcend incipient feelings of inferiority or superiority.

NN 6 Can trust others and delegate responsibility.

NN 7 Is tolerant. Can co-exist despite differences.

NN 8 Shows respect for other people's views, due to his ability to understand how those views were formed.

NN 9 Shows respect for his support-people: those who make his achievements possible.

NN 10 Is patient and tolerant of those with lesser talents.

NN 11 Understands and can enact the democratic group process. Is inclined to act democratically when making decisions involving others.

NN 12 Can handle and direct conflict constructively.

NN 13 Is able to participate with others in productive social activities. Values communal endeavour, and can work in a team.

NN 14 Builds and maintains healthy and mutually respectful personal relationships.

NN 15 Makes occasions to get together with others to enjoy one another's company in playful activity.

NN 16 Is capable of developing intimate and profound relationships, as opposed to relating superficially to all others.

NN 17 Takes great pleasure in his children and in helping them to grow into good adults.

NN 18 Reserves the expression of his sexuality for constructive, mutually fulfilling relationships.

NN 19 Does not let his concern for the lot of other people in general over-ride his ability to behave in an exemplary way towards any given person.

NN 20 Is responsive to signs of education in other people - is attracted to their company and respects their opinions.

NN 21 Has developed in such a way that others relate more easily to him.

NN 22 Is able to fit in with society despite his individuality.
(Fitting in is necessary in order to be able to effect change from the inside. It is more difficult to initiate change from outside.)

NN 23 Is modest and unassuming when dealing with people.

NN 24 As a result of the quality of his inner activity, interest, and ability to focus, he brings life to other people and to ideas. He energises, animates others.

NN 25 Has the courage and vision not to engage in vengefulness: can "turn the other cheek", or break a cycle of retaliations.

NN 26 Is competent at certain social skills, like letter writing, conversation, table manners.

NN 27 Comprehends with clarity the difference between acting responsibly in the interests of those less fortunate than himself, and acting patronisingly towards them.

NN 28 Is able to carry out instructions prudently and supportively.

NN 29 Doesn't take competitive bait; is big enough, doesn't have to be bigger than.

OO 1 Balances his own self-interest with collective interest - i.e. shows responsibility toward others.

OO 2 Puts in to society more than he takes out.

OO 3 Has a constructive, creative approach to problems. The results of his decisions do more good than harm.

OO 4 Is reliable: does what he undertakes to do.

OO 5 Is willing to take responsibility in situations where his abilities qualify him to do so.

OO 6 Makes the full growth of himself and of his fellow-beings the supreme goal of living.

OO 7 Has a drive to contribute to a changed future: raising the quality of human life.

OO 8 Consciously associates with groups that promote maturing (those that work actively for community betterment) and avoids associating with groups that perpetuate immaturities (those that make partisan loyalty a virtue, or practice snobbish exclusiveness or self-indulgence.

OO 9 Devotes time and energy to causes outside himself and bigger than himself.

OO 10 Works from a sense that exercising his profession matters: it has an effect toward the development, not the decline, of human society.

OO 11 Accepts the difficult consequences of his choices with dignity. Accepts responsibility for his actions.

OO 12 Is inclined to take firm action against evil. Dislikes people to get away with corruption, cruelty, malice, dishonesty, pompousness, exploitation and faking.

OO 13 Exercises commitment: stands for issues rather than against issues.

OO 14 Is concerned for the state of the environment.

OO 15 Is aware of the effects of his own actions on the physical environment.

OO 16 Chooses to act in such a way that he pollutes the environment as little as possible.

OO 17 Before buying a product, investigates whether its processing or use is potentially harmful, and will neither buy nor use such a product.

OO 18 Has a sense of social connectedness and takes responsibility for maintaining mutually growthful connections with others.

OO 19 Is mindful of his duties as well as his rights in society.

OO 20 Understands the distinction between "rights" as opportunities to grow in social responsibility and as avenues to self-aggrandizement.

PP 1 Practices an everyday morality (as opposed to a heroic version) that is humble and unobtrusive and aimed towards general goodwill.
(e.g. telling the truth, paying one's debts, doing no voluntary harm to anyone).

PP 2 Is relatively proficient at telling right from wrong. Has a sense of morality and is not content with relativistic morals.

PP 3 Comprehends the difference between law and morality.

PP 4 Governs his own conduct mindful of the moral consequences.

PP 5 Is able to form discerning moral judgments.

PP 6 Has a perspective on morality - having attended to moral issues in history and present life.

PP 7 Would decline to receive benefits if he knew they resulted from the exploitation of others.

PP 8 Refuses to take part in activities that lead to the eroding of people's self-regard.

PP 9 Would not accept bribes.

PP 10 Would not support or sanction behaviour which constitutes a negative role-model.
(e.g. an advertising campaign exploiting poor taste).

PP 11 Personally accepts and complies with the generally accepted norms of his culture with regard to what is good and bad,
right and wrong
proper and improper
decent and indecent.

PP 12 Resists absorbing unquestioningly the ethical norms that prevail among the practitioners of his speciality / career field.

PP 13 Is sensitive to the subtle ways in which common practices can be amoral.
(e.g. apparently legal financial manipulation of a market is effectively stealing).

PP 14 Respects and practices the ethical ideals of the process of academic inquiry.

PP 15 Is aware of the vast number of factors which affect the conduct of people, and how complex this makes the process of judging whether their conduct is responsible.

QQ 1 Is aware of his own values, and can defend them.

QQ 2 Is inclined to question and re-examine his own morals and values. Is not dogmatic about them.

QQ 3 Exhibits a coherent and moral value-system, without contradictions.

QQ 4 Can judge the relative worth of different goals.

QQ 5 Respects that others may possess values, outlooks and moralities different to his.

QQ 6 Has a clear perception of how values govern conduct, and how values are formed by people.

QQ 7 What he finds himself wanting to do coincides all the more with the health-restoring needs of the external world.
(In the sense that a fire "calls for" putting out or a baby requires to be cared for).

QQ 8 In developing his values, trusts his intuition, not only his reasoning.

QQ 9 Upholds only those values that are life-preserving and life-enhancing.

QQ 10 Is driven to find out what does have lasting value.

QQ 11 Can distinguish between facts and values and see that values are more important than facts, as determiners of human behaviour.

RR 1 Understands the kinds of freedom which are possible in societies.

RR 2 Values the different freedoms which are possible in societies.

RR 3 Appreciates that true freedom is not anti-social, but social.

RR 4 Understands the necessity for tolerance of other cultures, religions and social systems within his geographic community.

RR 5 Is conscious of the common denominators that give rise to social groupings.

RR 6 Has a political position, having thought through different political positions critically.

RR 7 Doesn't view societal norms and conventions or man-made restrictions as absolutely binding.

RR 8 Does not equate majority support for a view with vindication of that view.

RR 9 Appreciates that the viability of democracy depends on the maturity of its participants.

RR 10 Declines membership of any group (sect, party) that exempts certain areas of experience from critical examination.

RR 11 Is critically aware of the effects of different social structures on the people who participate in them.

RR 12 Has perspective on the interacting cyclic social processes that surround him and is not locked powerlessly into the routines of these processes.

RR 13 Understands that no political system can guarantee all the necessary conditions for human well-being: that such conditions are brought about largely by self-originated activity that is cognisant of human nature.

RR 14 Is inclined to contemplate the re-design of society.

RR 15 Is politically aware - understands how his society functions, is governed, and can be changed.

RR 16 Understands what he needs to do in order to contribute to the existence of healthy social conditions.
(i.e. those which allow the needs of the individual to be aligned, not opposed, to the needs of society).

RR 17 Appreciates the existence of multiple conflicting social goals and realities.

RR 18 Is aware that any given "community" is likely to enjoy less solidarity than beholders tend to accord it. The solidarity of any "community" is in reality undermined by individuals pursuing self-interest, privileges and benefits.

RR 19 Does not accept that any legislated "community" is a natural moral entity.

RR 20 Understands the confusion of philosophic strands that marks our culture, and the resultant confusion that marks most of our minds.

RR 21 Is conscious that every political outlook (e.g. liberalism, authoritarianism, Marxism) breeds its own type of character structure.

RR 22 Realises that any system of government is not absolutely viable, but depends for its viability on certain expectations about the factors that affect human behaviour.

RR 23 Appreciates the indispensability of some form of institutional life to make it possible for people to relate to one another on a communal scale while preserving their own interests.

RR 24 Can see that certain political and religious philosophies foster adult immaturity through demanding of their adherents low responsibility, quick rewards and childlike dependence /obedience.
(e.g. religious/ political authoritarianism, materialism).

RR 25 Takes conflict with ideas, not people.
Would not support any group in a conflict in which some other portion of humanity was to be overcome. (i.e. some individual nation, race, religious group or economic class).

RR 26 Values political arrangements that create conditions which encourage maturity in the participants.

RR 27 Adopts a political stance with integrity: is above compromising his principles through practising convenient dishonesties.

RR 28 Does not reserve his goodwill exclusively for members of his own class.

RR 29 Appreciates that man must discover his own destiny, and that his destiny is only meaningful in terms of his species nature, not in terms of his membership of some social or economic class.

RR 30 Does not automatically associate the satisfaction of his own needs with the strength and permanence of his own nation or state.

RR 31 Does not support the furtherance of class divisions in society.

RR 32 Does not accept that the attitudes and practices of his own group are necessarily more right and reasonable than those of other groups.

SS 1 Exhibits natural authority based on competence (which helps others to grow) as opposed to power-seeking authority (which exploits others).

SS 2 Does not make his own authority overt.

SS 3 Understands the nature of power and how power/ knowledge relationships affect people's behaviour (and particularly, his own behaviour).

SS 4 Can exercise facilitative leadership.

SS 5 Is empowered - does not submit to being disadvantaged by the practices of others.

SS 6 Is able to gain access to the resources which affect his life, and exert wise control over them.

SS 7 Has no ambition to control others for the sake of enjoying the power over them.

SS 8 Is able to give instructions in a way which shows respect for the dignity of the person receiving them.

SS 9 Satisfies his desires as ends in themselves, not as a means for enabling further desiring to occur.
(The latter is to let the need for power run away with him).

SS 10 Does not internalise the authoritarian structure of his society.
(i.e. let this structure determine his behaviour against his self-will).

SS 11 His acts of power are tempered by a clear perception of the effect of those acts on others.

SS 12 He uses his power constructively rather than destructively i.e. giving autonomy rather than taking it away; enabling human effort to be applied more economically rather than wastefully.

SS 13 His acts of power are mindful of the patience, skill and labour that people have put into the construction of their social and physical environment. He takes care to avoid squandering this effort.

SS 14 If he exerts an influence that calls for a certain kind of knowledge, he makes an effort to gain that knowledge and learn what is at stake.

SS 15 Is aware of the power-play for the form of his mind engaged in by outside power sources.
(Priests, kings, politicians, advertisers - agents which would find it convenient to have his mind shaped in a certain way).

SS 16 Is disposed to seek and take counsel before an act that affects others.

SS 17 Questions the role and nature of authority in society. Is sceptical of the value of traditional and contemporary authority, whether religious, moral or political in origin).

SS 18 Seeks to diminish the distance between people and government, people and power.

SS 19 Tends to give power away to others rather than hold onto it for himself.

TT 1 Has a respect for books, both as physical objects and for their content.

TT 2 Appreciates that major breakthroughs in the development of human culture have occurred primarily as syntheses of differing traditions, and hence that no given tradition can be the ultimate.

TT 3 Appreciates culture for its own sake, quite apart from considerations of its usefulness.

TT 4 Appreciates a wide range of cultural forms, such as the musical styles of a variety of periods and regions.

TT 5 Appreciates the value of the cultural legacy to be found in forms of art.

TT 6 Acknowledges the right of other cultures to exist.

TT 7 Knows a lot about the culture and history of his own group.

TT 8 Is deculturised - no longer exclusively the product of a particular culture, but is universally transplantable to any culture.

TT 9 Is aware that people espousing the virtues of particular cultures seek to pass on their own values.

TT 10 Understands the extent to which his own education has perpetuated (wittingly or unwittingly) values of the culture in which it was based.

TT 11 Identifies with his community in the sense that he can place his own particular experiences in context with the ennobling examples of his culture's great figures.

TT 12 Has a personality in which is synthesised the cultural and spiritual wealth of ALL the large groups of his society.

TT 13 Understands the cultures of the groups in his own locality.

TT 14 Understands the nature of culture, namely that it comprises traces of the means that people have employed to get along with one another.

TT 15 Has a broad knowledge of the cultural resources of mankind.

TT 16 Has more than a knowledge of culture: namely an appropriate disposition to approaching and absorbing diverse cultural influences.

TT 17 Is not restricted by the limitations of his own culture.
(Membership of a particular culture does not put one beyond reproach. If bigotries and unthinking conservatism are part of that culture, one's potential is being blocked).

TT 18 Sees his culture not as an absolute given, but as a culmination of particular experiences which cast their own particular light on the nature of being human.

TT 19 Does not limit his sense-of-self within the boundaries created by his cultural origins, namely boundaries of class, ethnicity, gender, generation and territory.

TT 20 Does not believe that each "people" has a uniquely different culture which is inseparable from them.

TT 21 His knowledge about different cultures is not value-free. He can choose what aspects of a culture are worthy of respect.

TT 22 Accepts as truly cultural only those influences that are uplifting and edifying, not those which are a mere evidence of custom.

TT 23 Is conscious of the extent to which his behaviour automatically reflects the norms of his culture.

UU 1 Is not confined to the world of books: through internalising and integrating his knowledge he is also competent in an everyday sense and is in touch with his own experience.

UU 2 Is competent at doing the physical things necessary to maintain life, for himself.
(or, if disabled, can direct the carrying out of these things).

UU 3 Knows how and where to find information of an everyday practical nature - to help in, for example
- locating goods and services
- obtaining directions
- making use of health services, police and transport.

UU 4 Understands (at a practical level) how to mould the living environment to his advantage: how to cultivate and exist harmoniously with plants and animals.

UU 5 Is at home in the natural world because of his intimate knowledge of its phenomena and laws.

UU 6 Can orienteer in natural surroundings: look after himself, find his way.

UU 7 Is inclined to participate in constructive hobbies /pursuits, working with his hands as an outlet for (and feeder of) his mind.

UU 8 Has a clear view of the usefulness and limitations of computers.

UU 9 Understands governmental institutions and procedures in his own country, and something about those in others.

UU 10 Is disposed to participate actively in civic, political and educational affairs.

UU 11 Is practical, shrewd and realistic in his dealings with the world.

UU 12 Is equipped to manage resources (including money) effectively.

UU 13 Has a fairly accurate sense of time, which enables him to fit in with other people's sense of time, and to make and keep productive arrangements with others.

UU 14 Has the ability, desire and will to be economically independent.

UU 15 Is equipped to make sensible career choices.

UU 16 Has found an occupation which is personally satisfying and suited to his skills and interests.

UU 17 Enjoys being effective and efficient in tackling any type of task.
(Doing it more simply, elegantly, with less effort)..

UU 18 Responds resourcefully to the challenge in a job.

UU 19 Has a positive attitude toward work, including the acceptance of the necessity of making a living and an appreciation of the social value and dignity of work.

UU 20 Is able to use specialised equipment properly and safely.

UU 21 Is a good organizer.

UU 22 Can manage his own time effectively.

UU 23 Can use the technology of the day.

UU 24 Possesses not only knowledge, but also skills of value to existing society.

APPENDIX 10.1

SURVEY: QUALITIES OF THE EDUCATIONALLY WELL-DEVELOPED PERSON

(Doctoral Research Project: Greg Pastoll)

Which are the qualities manifested by people who are progressing towards reaching their full potential as human beings?

Many writers appear to believe that such a state of being is describable, even if not attainable. Maslow, for example, speaks of the "self-actualising person", and Carl Rogers of the "fully functioning person". Throughout history, we find attempts to delineate characteristics of the "mature", the "educated" or the "ideally developed person".

I have studied a good many of these attempts (see note 2) and synthesised a set of statements representing all the separate personal qualities that these sources have associated with ideal personal development.

By means of this survey, I would like to find out the extent to which each of these stated qualities is currently valued as an indicator of desirable human development.

A question I would like to address eventually is this:

> Is the set of personal qualities that are thought to describe an "ideal state of being" determined wholly by cultural context, or is there a strong consensus of opinion about these qualities amongst people of diverse origins?"

For, if there is a universal conception of an ideal state of being, it ought to form the basis of all attempts to educate.

To educate means literally "to lead out", metaphorically to unfold like a growing flower, or to nurture to the fullest potential. It is, of course, a never-ending debate whether the "educational" processes in use actually manage to achieve this outcome.

We shall therefore here play down any possible association with conventional "education", even to the point of not using the term "educated", which to many connotes

"having been through formal schooling". We note that formal schooling may play less of a part in a person's development than do other influences. We also recognise

- that no person is ever finally and completely ideally developed, and
- that desirable development does not occur wholly by circumstance, but is influenced by deliberate intervention. Irrespective of whether such intervention originates from the person undergoing the development or from other sources, its deliberateness makes it educational: "with intent to educate".

For these reasons, we will use the term "educationally well-developed" to describe a person approaching a desirable state of being.

Further, we recognise that the extent to which a person can develop depends also on his or her innate potential, so that it is not meaningful to speak of any fixed standard in terms of which the development of all people can be compared.

The purpose of this survey is to investigate the degree of commonality among different people's conceptions of the qualities that identify a person as educationally well-developed.

In this research we are concerned with identifying those qualities thought to be indicative of advanced educational development, irrespective of how many of those qualities may be possessed by any one person.

Each given quality (see note 1) is described by a statement on a card. You are asked to sort the cards into six divisions in a box, as follows:

1. Imagine a person in whom the given quality is noticeably well-developed. (see note 3)

2. Consider - *If I met such a person, would I take the presence of this quality to be a sign of desirable personal development in him or her?*

3. Place the card in the appropriate division:

   This quality is

   a. UNDESIRABLE

   b. UNIMPORTANT as a signifier of personal development.

   c. An indicator of BASIC COMPETENT FUNCTIONING only.

   d. A REQUIREMENT for being educationally well-developed.

   e. An indicator of EXCEPTIONAL PERSONAL DEVELOPMENT.

   f. TOO SAINTLY/ superhuman/ unattainably idealistic.

4. If a statement does <u>not</u> seem to fit any of the six categories, write in pencil on the back of the card why it doesn't fit, and keep such cards apart to return to me when you return the box.

5. After sorting all the cards, take out and inspect those that you have allocated to category 'e'. Spread them out on a table and see if you can identify any themes which appear in your selection.

   For instance, you might find six cards whose statement all have something to do with individuality. You would then identify 'individuality' as one of your themes.

6. At our subsequent interview, I would like to:

   i) Recover the box from you, with the cards in the five divisions as allocated by you.

   ii) Discuss with you the themes you identified in division 'e'.

Note 1: *The statements on the cards describe many different kinds of "qualities", including some which are not easily verifiable in a person. Qualities which are not easily verifiable are, strictly speaking, known as attributes.*

A quality: *she speaks four languages.*
An attribute: *she is a shrewd judge of character.*

In this investigation no distinction will be made between attributes and qualities - we are not concerned with verifying the existence of personal capacities, only with determining whether they are felt to be desirable.

Among the different kinds of "qualities" in this set are:

- *typifying behaviours,*
- *abilities,*
- *values,*
- *qualities of being,*
- *dispositions,*
- *attitudes,*
- *understandings, and*
- *appreciations*

Note 2: *The statements on the cards derive from three phases of research:*

i) Thirty-six interviews with academics.

ii) A series of 4 workshops in which a total of 104 participants identified and prioritised the characteristics which they associate with ideal development in persons.

iii) An analysis of the "qualities" mentioned in over 120 sources in the literature.

Note 3: *Every quality or characteristic can be possessed to varying extents.*
For example, "the ability to read" can be manifested at

- *a basic level*
- *a competent level*
- *a highly advanced level*

Also, as each capacity is developed, it interlinks increasingly with other capacities in the list.

For example, "the ability to read" is advanced by the development of

- *comprehension,*
- *selectivity about what is worth reading,*
- *knowledge of how writers can be influenced by what is the "common sense" of their times,*
- *wariness of being manipulated by emotive argument, and*
- *the ability to judge the veracity of what is written due to a wide knowledge of human nature.*

On account of this complexity, we are not specifying the extent to which any given quality is developed beyond our convenient definition that it be "noticeably well developed".

Note 4: *We are not suggesting that any one person can be expected to manifest <u>all</u> the qualities that are found desirable by any set of respondents. Do not be concerned therefore, that the cumulative picture of ideal development emerging from your selection is too idealistic. While sorting the cards, ignore the cumulative picture, and deal with each statement in its own right.*

NOTE 5: *Some of the statements refer to concepts such as goodness, justice, and morality. There is no implication that some absolute standard of goodness, justice or morality is being invoked. We are referring to what is seen as good (moral/just) by the person whom the statement describes. For example, one statement reads:*

"Values and supports the carriage of justice".

In such cases, `justice' means justice as seen by the person being described.

NOTE 6: *Use of the generic "he": The statements in this set are very often reflexive, for example:*

"Is inclined to push back the limits of his own skills to test himself beyond his known areas of competence."

Such sentences would become extremely unwieldly were one to use he/she, him/her and himself/herself at every appropriate place. The researcher considered using the feminine gender on alternate statements, but decided not to, because the consequent continual switching of mindset may be disturbing to the respondent, and may introduce unpredictable confounding variable effects.

It was thought simpler to retain the older custom of the generic "he", with the researcher's sincere assurance that this does not imply any discrimination against women in his mind. The researcher acknowledges that the use of the generic "he" may present difficulties to some respondents, and requests their patience with the convention chosen. For "he", one could read "she", if preferred.

APPENDIX 10.2

FEEDBACK OBTAINED FROM RESPONDENTS ABOUT THE METHOD OF THE CARD-SORT SURVEY.

a. Incidence of declining to classify Qualities.

Many respondents pointed out that they had found it difficult to classify some of the Qualities, for various reasons. It bothered them not to have been able to classify all the cards, for they felt that this rendered their response to the survey incomplete. I reassured them that it had been quite permissible to decline to classify a Quality on <u>any</u> grounds. I also explained that many statements had been left in the original wording of their authors, and as such, may have been found obscure by those who did not understand or identify with some author's choice of phrasing.

After interviewing the first nine respondents, I re-phrased nine cards that had consistently been found obscure, and resubmitted the changed cards to the original nine respondents to ensure that every respondent in the survey would have been exposed to the same set of cards.

Altogether 15 respondents out of 42 were able to classify every card in the set of 666.

Number of Qualities not not classified by a given respondent	Number of respondents
0	15
1 - 20	14
21 - 40	5
41 - 60	4
61 - 80	1
81 - 100	1
>100	2

Sometimes statements were left unclassified on account of the respondents' inexperience of the particular topic: three respondents, for example, set aside any statements referring to spirituality. Two had felt unqualified to judge such matters, and one was adamant that nothing which was supposed to exist outside of the range of sensory perceptions could be taken seriously.

b. Several respondents reported that they felt the <u>way they classified the cards was influenced by their mood</u>, even possibly by the time of day on which the sorting was done. Some had revised sections which had already been sorted, and found themselves either more or less exacting than on the previous occasion about which statements deserved inclusion in the "exceptional" group. Some even felt that they were likely to have been influenced by the content of the preceding few statements during the sorting process. The only precaution I could (and did) take to minimise the latter effect was to shuffle the cards as thoroughly as possible before issuing them to a subsequent respondent.

c. Concern about the large number of cards.

While every respondent was initially astounded at the large number of cards that would have to be sorted, most, while doing the sort, came to accept the unavoidability of including so many different cards. They realised that it had been necessary to consider a large number of different possible dimensions to educatedness. Only two respondents expressed the feeling that the number of cards might have been reduced in order to lessen the load of a respondent.

d. "Westocentric" statements

Two respondents felt that many of the Qualities were so strongly associated with "Western" culture that they doubted whether meaningful responses to these statements could be made by anyone other than Westerners.

When questioned further, they were both vague about which statements this difficulty applied to. One said that some of the Qualities pertained to "competencies valued in modern scientific philosophy", which was "peculiar to the West".

The other objected to the omission of non-Western examples from a list of famous artistic works which appeared on one card. As a result of this objection, I included non-Western examples on the card.

I pointed out that they had been free to distinguish between Qualities that were merely an advantage in our society and those that indicated educational development in a universal sense. I saw no reason to confuse the two. I had avoided providing specific instructions about the cultural value of the Qualities, because I wanted to see if they would make statements about possible cultural specificity, of their own accord. Several respondents made remarks similar to the following one, which a particular respondent used to describe the approach she had taken to the card-sort:

"I tried not to be culture-bound, and to think as generally as possible (because of an awareness of the present-day need to transcend cultural limitations) ... the mark of someone who has reached a high level of development (must apply across) cultural confines."

e. **Objection to exclusive use of masculine pronouns on the cards.**

One woman respondent (among the first nine respondents) took exception to the exclusive use of masculine pronouns on the cards. I pointed out that this had been done after lengthy consideration, for two reasons:

- It would have been unwieldy to include he/she ... him/her on statements that were necessarily reflective and were in many cases already considerably complex.

- I had contemplated wording alternate cards in the feminine gender, but decided against doing so in case it produced some non-random effect in the response-patterns of individual respondents.

After this objection I included an explanation of the gender dilemma in the instructions for the survey.

Subsequently, another woman respondent said that despite the "disclaimer" in the instructions, she took exception to the "sexist" language, which she felt was "inappropriate in this day and age". When I expounded in detail the difficulties I faced in wanting to be fair in the wording of the cards, she could offer no precise solution except to assure me that "there must be a way". None of the 13 other women respondents and no male respondents mentioned this issue.

Qualities with a response-pattern peaking on each of the seven options respectively.

In each case the ranking is shown only in respect of Qualities which were allocated to that category by 10 or more respondents.

Qualities ranked in order of number of allocations to category a.

		A	B	C	D	E	F	G	
51	D12	22	3	2	3	1	4	2	42
79	F20	20	7	0	5	5	2	3	42
242	T9	19	1	3	12	5	0	2	42
483	LL9	15	11	2	6	3	0	5	42
364	CC13	14	11	3	7	0	0	7	42
147	M16	13	9	1	5	6	8	0	42
294	X5	12	5	5	15	2	0	3	42
293	X4	12	3	1	15	5	1	5	42
105	J1	10	6	2	9	4	7	4	42

Qualities ranked in order of number of allocations to category f.

		A	B	C	D	E	F	G	
631	TT12	2	4	1	3	4	28	0	42
115	K5	3	3	0	2	7	26	1	42
180	P5	1	2	2	6	12	21	1	42
528	006	2	1	1	2	17	19	0	42
266	U20	1	1	0	12	9	18	1	42
627	TT8	5	6	1	3	11	16	0	42
73	F14	7	4	0	4	14	16	1	42
450	GG11	0	1	1	4	14	14	8	42
358	CC7	0	2	6	11	8	14	1	42
464	JJ4	0	10	7	4	8	11	2	42
206	B3	1	2	3	12	11	11	2	42
228	S5	0	7	0	7	15	11	2	42
88	G6	0	0	4	18	8	10	2	42
233	S10	0	2	2	11	13	10	4	42

Qualities ranked in order of number of allocations to category g.

		A	B	C	D	E	F	G	
194	P19	0	1	0	16	8	0	17	42
609	SS9	3	3	5	11	5	1	12	42
371	CC20	1	6	4	11	6	4	9	42
452	GG13	0	2	3	16	10	3	8	42
450	GG11	0	1	1	4	14	14	8	42
363	CC12	0	4	4	16	7	3	8	42
590	RR22	0	3	9	16	5	0	7	42
586	RR18	0	3	7	15	5	0	7	42
319	Y13	0	5	4	22	4	0	7	42
223	R15	1	7	2	10	12	7	7	42

Qualities ranked in order of number of allocations to category b.

		A	B	C	D	E	F	G	
232	EF	9	27	1	5	1	0	0	42
111	KI	0	25	2	4	5	4	2	42
83	GI	0	23	6	7	4	0	2	42
349	EE8	0	22	1	9	7	0	3	42
405	EE15	0	21	3	12	4	1	1	42
461	JJ1	1	20	11	4	2	1	3	42
420	LL6	0	19	3	16	3	0	1	42
77	F12	0	19	9	9	4	0	1	42
91	H2	0	18	4	8	6	4	2	42
477	LL3	0	17	5	13	7	0	0	42
304	DD7	2	17	1	10	6	0	1	42
208	QQ5	0	17	3	12	3	2	2	42
402	JJ2	0	17	5	9	8	2	1	42
285	U7	0	15	1	17	5	2	2	42
196	P21	0	14	10	12	4	0	2	42
418	EE28	0	14	6	12	7	1	2	42
172	J4	2	14	4	11	2	2	1	42
260	U14	6	14	12	9	0	0	1	42
404	EE16	0	14	13	12	3	0	0	42
662	UU20	1	14	22	5	0	0	0	42
383	DD8	4	12	3	15	5	0	2	42
648	UU6	0	12	21	6	1	0	1	42
481	LL7	0	12	7	16	5	0	1	42
413	EE27	0	12	4	20	3	0	2	42
649	UU7	0	12	6	20	1	0	2	42
128	L10	4	12	2	17	6	0	0	42
426	HH7	7	12	1	7	10	3	1	42
272	JJ21	0	12	7	12	4	0	6	42
622	UU16	0	12	4	16	7	2	1	42
195	P20	0	12	6	12	6	2	3	42
550	UU5	0	12	10	19	1	0	0	42
303	NN15	0	12	17	8	4	0	1	42
693	UU23	0	12	20	8	1	1	0	42
487	LL9	13	11	2	6	3	0	5	42
112	K2	4	11	4	9	8	5	1	42
316	NN3	0	11	5	15	6	1	4	42
468	N13	0	11	5	20	4	1	1	42
451	GG12	2	11	1	7	7	5	6	42
340	BB1	1	11	0	9	11	4	6	42
618	EE18	1	11	3	15	8	2	2	42
364	CC13	14	11	3	7	0	0	7	42
463	JJ3	0	10	12	18	2	0	0	42
651	UU9	0	10	16	14	1	0	1	42
402	EE14	0	10	2	17	11	1	0	42
411	EE23	0	10	5	21	6	0	0	42
641	TT22	5	10	1	11	4	9	2	42
647	UU5	0	10	7	10	11	4	0	42
464	JJ4	0	10	7	4	8	11	2	42
564	QQ7	0	10	9	10	5	6	3	42
457	II1	0	10	4	15	8	2	3	42
623	UU21	0	10	13	10	4	0	0	42
525	SS3	1	10	6	21	3	0	1	42
62	F3	2	10	12	10	5	1	2	42
48	D9	2	10	3	16	6	0	1	42
27	B5	0	10	15	11	5	0	1	42
208	Q5	0	10	2	15	9	5	1	42
42	D3	0	10	10	9	2	0	3	42

Qualities ranked in order of number of allocations to category c.

		A	B	C	D	E	F	G	
645	UU3	0	2	37	3	0	0	0	42
398	EE10	0	4	34	2	0	0	2	42
394	EE6	0	3	33	5	0	0	1	42
644	UU2	0	7	32	2	0	0	1	42
519	NN16	0	4	29	9	0	0	0	42
521	NN18	0	6	28	8	0	0	0	42
652	UU13	0	4	26	12	0	0	0	42
570	CC19	0	2	26	12	1	0	1	42
654	UU12	0	2	25	12	3	0	0	42
526	DQ4	0	3	25	11	1	1	1	42
466	KK1	0	5	23	12	1	0	1	42
657	UU15	0	1	23	17	0	0	1	42
662	UU20	1	14	22	5	0	0	0	42
551	PP9	0	4	22	11	3	2	0	42
108	J4	0	1	21	9	10	1	0	42
542	PP1	0	2	21	9	7	1	2	42
58	E5	0	1	21	16	2	0	2	42
664	UU22	0	2	21	17	2	0	0	42
656	UU14	0	8	21	12	0	0	1	42
572	CC12	0	6	21	14	0	0	1	42
646	UU8	0	13	21	6	1	0	1	42
289	W8	0	5	20	13	2	0	2	42
665	UU23	0	12	20	8	1	1	0	42
163	P10	0	2	20	19	1	0	0	42
544	PP2	0	2	20	15	3	2	0	42
541	DD19	0	1	19	20	0	2	0	42
356	CC8	0	0	19	17	3	1	2	42
622	TT6	0	0	19	21	1	0	1	42
495	NN2	0	2	19	18	3	0	0	42
291	V9	0	3	19	18	2	0	0	42
220	Z1	1	3	19	16	2	1	1	42
42	D3	0	10	18	9	2	0	3	42
28	B6	0	2	18	17	2	2	1	42
63	F4	0	4	18	13	7	0	0	42
92	H4	0	3	18	20	1	0	0	42
660	UU18	0	0	18	24	0	0	0	42
415	FF2	0	1	18	21	1	0	1	42
494	NN1	0	2	18	16	5	1	0	42
472	KK7	0	1	17	18	5	1	0	42
661	UU19	0	2	17	20	3	0	0	42
527	DD15	0	2	17	22	0	0	1	42
278	V6	0	0	17	22	1	0	1	42
391	EE3	0	3	17	19	2	0	1	42
437	FF21	0	1	17	21	3	0	0	42
655	UU11	0	5	17	13	5	1	1	42
508	NN15	0	12	17	8	4	0	1	42
20	A20	0	4	16	18	3	0	1	42

333	PP11	6	7	16	9	0	1	3	42
651	UU9	0	10	16	14	1	0	1	42
417	FF1	0	1	16	23	2	0	0	42
403	EE17	0	1	16	24	0	0	1	42
86	H1	0	2	16	22	2	0	0	42
508	DD16	0	5	16	17	1	2	1	42
175	O6	0	7	16	16	1	0	2	42
510	NN17	0	6	15	17	2	1	1	42
23	B1	0	2	15	18	6	0	1	42
154	N9	1	2	15	16	6	0	2	42
27	B5	0	10	15	11	5	0	1	42
282	W1	0	1	15	23	2	0	1	42
40	D1	1	6	15	15	3	1	1	42
44	D5	1	6	15	9	2	4	5	42
24	B2	0	5	15	18	4	0	0	42
663	UU21	0	10	15	13	4	0	0	42
154	N7	0	1	15	18	7	1	0	42
277	V5	0	9	15	15	1	0	2	42
271	U25	0	6	14	17	3	1	1	42
174	O5	0	3	14	24	0	0	1	42
193	P16	0	0	14	25	1	1	1	42
122	L4	0	2	14	24	2	0	0	42
382	RR15	0	1	14	22	3	0	1	42
620	TT1	0	3	14	23	1	0	1	42
582	QQ5	0	2	14	21	4	1	0	42
533	QQ1	0	2	14	22	2	0	2	42
482	LL9	0	9	14	14	2	1	2	42
155	N11	1	1	14	23	3	0	0	42
161	N14	1	4	14	19	1	1	2	42
500	NN7	0	2	14	21	5	0	0	42
536	OO14	0	2	13	25	1	0	1	42
78	F19	0	3	13	15	6	5	0	42
192	P17	0	3	13	19	4	2	1	42
164	P9	0	0	13	25	4	0	0	42
182	P7	0	1	13	23	3	0	2	42
646	UU4	0	9	13	16	1	1	2	42
442	GG3	2	3	13	23	2	0	0	42
591	RR23	0	4	13	19	1	2	3	42
656	UU16	0	4	13	22	2	0	1	42
409	EE21	0	2	13	24	2	0	1	42
407	EE19	0	1	13	25	2	0	1	42
377	DD2	0	1	13	25	3	0	0	42
124	L6	1	0	13	23	5	0	0	42
511	NN18	0	4	13	18	5	0	2	42
369	CC19	0	4	13	22	1	1	1	42
262	U16	0	1	13	21	4	1	2	42
527	OO5	0	2	13	22	3	0	2	42
475	LL1	0	6	13	19	4	0	0	42
183	P10	0	2	13	22	2	0	3	42
62	F7	0	10	13	10	5	1	3	42
404	EE16	0	14	13	12	3	0	0	42
209	U13	0	1	13	24	2	0	2	42
45	D4	0	3	13	14	7	4	1	42
412	EE25	0	5	13	21	2	0	1	42
256	W5	0	4	13	12	6	5	2	42
502	TT13	0	1	12	23	5	0	1	42

307	NN14	0	4	12	20	6	0	0	42
410	EE22	0	7	12	19	3	0	1	42
152	N5	3	1	12	20	4	1	1	42
602	EE3	0	0	12	18	8	2	2	42
397	EE9	0	3	12	15	4	4	4	42
127	L9	1	2	12	23	3	1	0	42
483	JJ3	0	10	12	18	2	0	0	42
7	A7	0	0	12	22	5	1	2	42
269	U14	6	14	12	9	0	0	1	42
67	F5	0	5	12	21	4	0	0	42
261	U13	0	2	12	22	4	0	2	42
109	I4	0	2	11	17	7	3	2	42
666	UU2	0	5	11	24	2	0	0	42
465	JJ5	0	4	11	21	5	0	0	42
659	UU17	0	2	11	25	5	0	0	42
461	JJ1	1	20	11	4	2	1	3	42
172	O3	1	1	11	22	4	1	2	42
616	SS16	0	1	11	25	3	1	1	42
572	RR4	0	1	11	24	5	1	0	42
390	EE2	0	4	11	19	5	1	2	42
546	PP4	0	0	11	23	8	0	0	42
503	NN10	1	2	11	22	4	1	1	42
115	J6	0	5	11	18	5	3	0	42
104	I2	0	0	11	25	4	0	2	42
499	NN6	0	5	11	19	6	0	1	42
387	DD12	0	0	11	30	1	0	0	42
421	FF5	0	2	11	26	1	0	2	42
131	L3	0	2	11	25	3	0	1	42
332	AA3	1	5	11	22	2	0	1	42
445	GG6	0	4	11	20	3	3	1	42
46	D7	0	0	11	21	8	1	1	42
119	L1	1	2	11	14	2	1	1	42
103	I7	0	1	11	24	4	0	2	42
263	P23	0	1	10	25	4	1	1	42
429	FF3	0	7	10	22	3	0	0	42
359	CC2	0	3	10	24	3	1	1	42
506	NN13	0	4	10	25	1	0	2	42
545	PP3	0	1	10	29	0	1	1	42
19	A19	0	4	10	14	8	4	2	42
45	D6	2	1	10	24	3	1	1	42
279	V7	0	4	10	26	1	0	1	42
120	L2	1	1	10	25	4	0	1	42
502	NN9	0	1	10	28	3	0	0	42
514	NN21	0	5	10	19	6	1	1	42
196	P21	0	14	10	12	4	0	2	42

Qualities ranked in order of number of allocations to category d.

		A	B	C	D	E	F	G	
141	M10	0	0	2	37	3	0	0	42
436	FF20	0	0	5	33	3	0	1	42
351	DD6	0	1	5	33	2	0	1	42
422	FF6	0	1	4	33	4	0	0	42
199	P24	0	1	3	33	5	0	0	42
30	C5	0	1	6	33	1	0	1	42
600	RR2 2	0	1	4	32	3	1	1	42
39	C11	0	0	3	32	6	1	0	42
432	FF16	1	0	7	32	2	0	0	42
135	M4	0	0	2	32	8	0	0	42
133	M2	0	1	2	32	4	0	0	42
454	HH1	1	0	5	31	4	0	1	42
372	DD7	0	0	8	31	3	0	0	42
189	P14	0	1	5	31	5	0	0	42
171	O2	0	0	6	31	5	0	0	42
146	M13	0	1	4	31	5	0	1	42
583	RR17	0	1	6	31	3	0	1	42
382	DD7	0	2	8	31	1	0	0	42
525	QQ3	0	1	2	30	6	1	2	42
149	N1	1	0	8	30	3	0	0	42
470	KK5	1	0	3	30	6	1	1	42
166	N19	0	4	0	30	5	2	1	42
615	SS15	0	0	7	30	2	1	2	42
387	DD12	0	0	11	30	1	0	0	42
240	T10	0	0	2	30	9	0	1	42
424	FF5	0	0	2	30	10	0	0	42
556	PP14	0	3	2	30	4	2	1	42
126	L9	0	0	4	30	7	1	0	42
614	SS14	0	0	5	29	6	0	2	42
312	Y12	0	0	6	29	7	0	0	42
425	FF9	0	0	9	29	4	0	0	42
345	BB4	0	2	4	29	6	0	1	42
309	Y2	0	0	7	29	5	0	0	42
421	FF15	0	1	4	29	8	0	0	42
16	A16	0	0	7	29	5	0	1	42
338	AA9	0	0	6	29	7	0	0	42
15	A15	0	0	7	29	5	0	1	42
361	JJ4	0	0	10	29	2	1	0	42
109	M8	1	0	5	29	6	0	1	42
453	GG14	1	1	7	29	4	0	0	42
244	T11	2	2	3	29	6	0	0	42
579	RR11	0	1	3	29	7	0	2	42
501	NN6	0	0	3	29	7	0	3	42
471	KK6	0	1	1	29	10	0	1	42
164	N17	0	1	8	29	4	0	0	42
490	MM7	0	4	0	29	7	1	1	42
430	FF14	0	0	9	29	3	1	0	42
546	PP3	0	1	10	29	0	1	1	42
380	DD5	1	3	8	29	1	0	0	42
624	TT5	0	4	3	28	6	0	1	42
321	Z2	0	1	2	28	11	0	0	42
420	FF4	0	1	5	28	7	0	1	42
252	U12	0	3	5	28	4	1	1	42
596	RR2	0	2	7	28	3	1	1	42
200	P22	0	0	10	28	3	0	1	42
240	T7	0	4	8	28	2	0	0	42
256	U10	0	0	7	28	5	0	2	42
423	FF7	1	3	9	28	0	1	0	42
502	NN9	0	1	10	28	3	0	0	42
555	PP13	0	2	5	28	5	0	2	42
309	Y2	0	0	1	28	13	0	0	42
136	M5	0	0	6	28	8	0	0	42
14	A14	0	0	4	28	9	0	1	42
622	TT3	1	5	2	28	5	0	1	42
237	T4	1	0	4	28	9	0	0	42
133	L7	0	0	8	28	5	0	1	42
594	RR26	0	4	4	28	4	0	2	42
622	TT4	0	6	1	28	5	1	1	42
469	KK4	0	3	2	28	6	1	2	42
513	NN20	0	5	9	28	0	0	0	42
459	II3	0	0	2	28	10	1	1	42
399	EE11	0	1	6	28	4	1	2	42
304	X15	0	1	6	28	6	1	0	42
419	FF2	0	1	5	28	7	0	1	42
183	P8	0	1	4	28	8	0	1	42
592	RR2	0	2	5	28	5	1	1	42
236	T3	0	0	4	28	6	4	0	42
491	MM9	0	6	5	27	4	0	0	42
489	MM6	0	2	5	27	8	0	0	42
132	M1	0	1	6	27	8	0	0	42
444	GG5	0	0	0	27	13	2	0	42
69	F10	0	3	5	27	4	1	2	42
177	P2	0	0	2	27	10	1	2	42
234	T1	0	1	6	27	7	0	1	42
547	PP5	0	0	9	27	5	0	1	42
228	T5	1	0	2	27	12	0	0	42
333	AA6	0	1	10	27	3	0	1	42
379	DD4	1	4	2	27	5	1	2	42
570	RR2	0	1	5	27	6	1	2	42
492	MM9	0	1	7	27	7	0	0	42
34	C6	0	1	8	27	3	3	0	42
548	PP6	1	2	4	27	6	0	2	42
559	QQ2	0	2	2	27	9	1	1	42
71	F12	0	0	3	27	12	0	0	42
581	RR13	0	2	7	27	5	0	1	42
86	G4	1	3	7	27	2	1	1	42
577	RR9	2	1	5	27	5	0	2	42
112	K8	2	2	4	27	5	0	2	42
87	G5	0	1	5	26	8	1	1	42
533	OO11	0	0	4	27	9	0	2	42
554	PP12	0	2	4	27	7	1	1	42
408	EE20	0	4	6	27	3	0	2	42
388	DD13	0	0	7	27	8	0	0	42
643	UU1	0	0	4	27	9	0	2	42
155	N8	1	2	5	27	4	2	1	42
629	TT10	0	2	2	27	7	2	2	42
502	X13	0	0	9	27	4	1	1	42
54	E1	0	3	7	27	3	2	0	42
176	P1	0	1	7	26	7	1	0	42
621	TT2	0	3	3	26	9	0	1	42
8	A8	0	0	8	26	6	0	2	42
474	KK9	1	0	1	26	12	1	1	42
501	X12	0	0	10	26	5	0	1	42
246	T13	0	0	1	26	13	1	1	42
573	RR7	1	2	6	26	6	0	1	42
21	A21	0	1	9	26	4	1	1	42
386	DD11	0	3	10	26	3	0	0	42
563	QQ5	0	2	4	26	8	1	1	42
467	KK2	0	5	7	26	4	0	0	42
347	BB6	0	4	6	26	3	1	2	42
229	T6	1	1	7	26	4	1	2	42
421	FF3	0	2	11	26	1	0	2	42
214	R6	0	3	5	26	8	0	0	42
504	NN11	1	4	5	26	4	1	1	42
440	GG1	0	0	5	26	11	0	0	42
280	V8	0	1	9	26	6	0	0	42
478	LL4	0	3	9	26	4	0	0	42
508	SS3	0	1	10	26	3	1	1	42
198	P23	0	0	1	26	12	0	3	42
279	V7	0	4	10	26	1	0	1	42
522	OO10	0	2	2	26	8	3	1	42
142	M11	2	1	0	26	10	3	0	42
276	V4	0	0	7	26	5	2	2	42
76	F17	1	0	4	26	10	0	1	42
340	AA11	0	1	6	26	8	0	1	42
351	BB10	0	5	8	26	1	1	1	42
617	SS17	3	2	6	25	5	1	0	42
433	FF17	0	1	2	25	12	1	1	42
485	MM2	0	3	5	25	8	1	0	42
203	P23	0	1	10	25	4	1	1	42
201	P26	0	2	6	25	5	2	2	42
143	M12	1	4	4	25	4	3	1	42
412	EE24	0	2	9	25	5	0	1	42

143	M13	0	1	4	25	10	1	1	42
357	CC6	0	1	7	25	5	2	2	42
100	L2	1	1	10	25	4	0	1	42
429	FF13	0	5	5	25	7	0	0	42
90	H2	0	2	3	25	10	1	1	42
354	CC3	0	2	5	25	4	3	3	42
427	FF11	0	0	1	25	15	0	1	42
616	SE16	0	1	11	25	3	1	1	42
121	L3	0	2	11	25	3	0	1	42
259	X10	2	0	6	25	8	1	0	42
193	P13	0	0	14	25	1	1	1	42
13	A13	0	1	4	25	10	2	0	42
365	CC14	1	4	1	25	4	1	6	42
153	N6	0	6	8	25	2	0	1	42
520	OO1	0	2	6	25	7	1	1	42
202	P17	0	4	6	25	5	1	1	42
377	DD2	0	1	13	25	3	0	0	42
229	E6	0	2	3	25	7	2	3	42
536	OO14	0	2	13	25	1	0	1	42
251	U5	0	3	1	25	10	2	1	42
104	I8	0	0	11	25	4	0	2	42
447	GG8	1	1	7	25	3	1	4	42
81	F22	0	2	3	25	12	0	0	42
96	H6	0	3	9	25	5	0	0	42
640	TT2	2	2	3	25	3	0	3	42
407	EE19	0	1	13	25	2	0	1	42
506	NN13	0	4	10	25	1	0	2	42
184	P9	0	0	13	25	4	0	0	42
603	SS3	0	0	7	24	8	2	1	42
181	P6	1	0	1	24	15	0	1	42
604	SS4	0	3	0	24	15	0	0	42
165	N19	2	5	3	24	6	0	2	42
328	Z9	0	2	3	24	11	1	1	42
572	RR4	0	1	11	24	5	1	0	42
174	G5	0	3	14	24	0	0	1	42
646	UU24	0	5	11	24	2	0	0	42
310	Y4	0	0	3	24	13	1	1	42
660	UU18	0	0	18	24	0	0	0	42
72	F10	1	0	3	24	14	0	0	42
597	RR39	3	2	1	23	6	1	6	42
576	RR3	0	1	9	24	5	1	2	42
612	BB12	0	2	2	24	13	1	0	42
132	L4	0	2	14	24	2	0	0	42
627	TT18	0	3	4	24	7	0	4	42
45	D4	2	1	10	24	3	1	1	42
186	P11	0	4	8	24	5	0	1	42
25	B2	0	2	9	24	5	2	0	42
259	U10	0	1	13	24	2	0	2	42
105	I7	0	1	11	24	4	0	2	42
56	E3	0	0	6	24	10	1	1	42
49	D10	2	2	6	24	6	2	0	42
496	NN3	0	0	3	24	11	2	2	42
002	Z0	0	2	4	24	11	0	1	42
438	FF19	0	2	1	24	14	0	1	42
378	DD1	0	2	7	24	9	0	0	42
426	FF10	0	3	6	24	7	1	1	42
003	AA3	0	1	1	24	13	1	2	42
405	EE17	0	1	16	24	0	0	1	42
5	A5	0	0	3	24	12	1	2	42
409	EE21	0	2	13	24	2	0	1	42
759	CC3	0	3	10	24	3	1	1	42
25	C1	0	0	8	24	5	3	2	42
478	LL2	0	7	8	24	2	1	0	42
497	MM10	1	5	8	24	3	1	0	42
270	U28	1	4	5	24	6	0	2	42
333	T2	4	3	4	24	3	3	1	42
207	D4	0	1	2	24	13	1	1	42
305	MM16	0	2	5	24	10	1	0	42
477	K13	0	2	9	24	4	2	1	42
144	M12	0	1	2	24	11	4	0	42
098	EE9	0	5	5	24	8	0	0	42
140	M9	0	0	2	24	14	0	2	42
211	R5	1	7	9	23	2	0	0	42
622	TT7	0	6	9	23	3	0	1	42
546	FF4	0	0	11	23	8	0	0	42
257	U13	0	3	7	23	7	0	2	42
750	CC5	0	0	6	23	8	4	1	42
296	X17	1	1	4	23	11	2	0	42
498	MM12	2	1	9	23	3	1	4	42
413	EE16	0	6	3	23	6	2	2	42
508	MM12	0	2	9	23	11	0	1	42
670	TT13	0	1	12	23	5	0	1	42
767	CC16	1	2	8	23	4	1	3	42
628	TT9	2	4	10	23	1	0	2	42

417	FF1	0	1	16	23	2	0	0	42
108	N11	1	1	14	23	3	0	0	42
446	GG7	0	0	1	23	15	2	1	42
352	CC1	0	0	5	23	9	0	2	42
252	W1	0	1	15	23	2	0	1	42
295	X6	1	2	3	23	9	2	2	42
147	N20	1	5	3	23	7	1	2	42
127	L9	1	2	12	23	3	1	0	42
268	U22	0	1	3	23	8	5	2	42
550	RR15	0	1	14	23	3	0	1	42
316	Y10	1	1	1	23	15	0	1	42
133	L12	0	0	2	23	14	2	1	42
162	P7	0	1	13	23	3	0	2	42
620	TT1	0	3	14	23	1	0	1	42
571	RR3	1	1	3	23	8	3	3	42
278	V6	0	0	17	23	1	0	1	42
400	EE12	0	3	3	23	7	1	5	42
327	Z8	0	4	3	23	7	1	4	42
488	HH2	0	3	1	23	14	1	0	42
478	FF22	0	2	4	23	11	0	2	42
796	EE8	0	7	4	23	8	0	0	42
60	F31	1	7	4	23	6	1	0	42
622	TT14	0	5	8	23	2	1	5	42
659	UU17	0	2	11	23	6	0	0	42
124	L6	1	0	13	23	5	0	0	42
581	SS11	0	1	3	23	12	1	2	42
75	H7	0	0	8	23	7	3	1	42
534	DD12	0	4	7	23	3	4	1	42
441	GG3	2	2	13	23	2	0	0	42
37	C9	0	0	6	23	12	1	0	42
303	NN10	1	2	11	22	4	1	1	42
185	W5	1	2	7	22	7	2	1	42
555	RR5	0	5	10	22	1	2	2	42
589	RR21	0	7	3	22	5	1	4	42
157	N10	1	2	10	22	6	0	1	42
179	P14	0	4	7	22	8	0	1	42
602	SS2	2	7	5	22	4	1	1	42
406	EE18	0	5	7	22	6	1	1	42
188	P12	0	2	12	22	2	0	3	42
1	A2	0	0	6	22	12	0	2	42
610	SS10	0	2	6	22	9	2	1	42
003	AA3	1	5	11	22	2	0	1	42
505	O05	0	2	13	22	3	0	2	42
427	FF23	0	7	10	22	3	0	0	42
423	FF12	0	5	3	22	11	0	1	42
555	Q21	0	2	14	22	2	0	2	42
254	W3	0	4	2	22	9	1	2	42
7	A7	0	0	12	22	5	1	2	42
10	A10	0	0	5	22	10	2	3	42
101	I5	0	2	6	22	11	0	1	42
369	CC18	0	4	13	22	1	1	1	42
173	Q3	1	1	11	22	4	1	2	42
637	TT20	7	4	3	22	1	1	4	42
213	R7	0	5	8	22	5	1	1	42
602	UU16	0	4	13	22	2	0	1	42
94	H6	1	4	4	22	10	1	0	42
282	W2	0	1	8	22	8	1	2	42
319	Y13	0	0	5	4	22	4	0	7	42
569	RR1	0	0	1	8	22	5	3	3	42
361	CC10	0	0	0	7	22	5	3	5	42
89	H1	0	0	2	16	22	2	0	0	42
507	CC15	0	0	2	17	22	0	0	1	42
85	G5	0	0	5	6	22	5	1	0	42
550	PP5	0	0	2	6	22	6	5	1	42
261	U15	0	0	2	12	22	4	0	2	42
542	OO20	0	0	0	1	7	22	9	2	1	42
33	D13	0	0	0	1	5	22	8	1	5	42
18	A18	0	0	0	7	21	10	2	2	42
196	J2	1	0	5	3	21	5	7	0	42
107	M6	1	0	0	5	21	14	1	0	42
595	EE5	0	0	5	8	21	7	1	0	42
606	TT17	0	0	0	6	21	9	4	2	42
418	FF3	0	0	1	18	21	1	0	1	42
82	H5	0	0	0	2	21	19	0	0	42
642	TT23	0	0	6	7	21	5	0	3	42
3	A3	1	1	2	2	21	13	1	3	42
195	M6	0	0	4	6	21	8	2	1	42
462	JJ3	0	0	4	11	21	6	0	0	42
262	U16	0	0	1	13	21	4	1	2	42
411	EE23	0	10	5	5	21	6	0	0	42
132	U6	0	3	2	2	21	14	2	0	42
634	TT15	0	5	4	4	21	8	0	4	42
241	T8	2	5	8	8	21	5	0	1	42
340	OO18	1	3	7	7	21	9	0	1	42

574	RR6	2	6	8	21	2	0	3	42
221	S8	0	4	1	21	11	2	3	42
170	O1	1	0	3	21	10	3	4	42
622	TT6	0	0	19	21	1	0	1	42
262	U17	0	1	6	21	9	3	2	42
130	N3	2	1	8	21	5	2	3	42
500	NN7	0	2	14	21	5	0	0	42
102	I6	0	1	2	21	14	3	1	42
197	P22	0	1	3	21	12	3	2	42
67	P8	0	5	12	21	4	0	0	42
437	FF21	0	1	17	21	3	0	0	42
226	S3	1	6	2	21	9	1	2	42
123	L5	0	3	8	21	9	1	0	42
413	EE25	0	5	13	21	2	0	1	42
595	RR27	0	3	3	21	11	3	1	42
447	GG4	0	1	2	21	17	1	0	42
566	QQ11	1	1	8	21	9	1	1	42
401	EE13	0	2	5	21	8	6	0	42
326	Z7	2	2	3	21	8	0	6	42
599	RR3	1	10	6	21	3	0	1	42
65	F6	0	6	3	21	9	1	2	42
46	D7	0	0	11	21	8	1	1	42
562	QQ5	0	2	14	21	4	1	0	42
131	L13	1	4	4	20	12	0	1	42
507	NN14	0	4	12	20	6	0	0	42
245	T12	1	2	2	20	10	4	3	42
152	N5	3	1	12	20	4	1	1	42
567	QQ10	1	1	0	20	14	4	2	42
341	AA12	0	0	1	20	16	2	3	42
224	S1	1	3	3	20	9	6	0	42
323	Z4	1	3	6	20	8	2	2	42
191	P16	0	3	4	20	10	0	5	42
300	X11	0	5	5	20	6	1	5	42
599	RR3	0	8	7	20	2	1	4	42
415	EE27	0	12	4	20	3	0	2	42
92	H4	0	3	18	20	1	0	0	42
303	X14	0	1	3	20	18	0	0	42
32	C4	0	2	4	20	12	3	1	42
109	J5	5	1	1	20	13	1	1	42
342	B52	1	2	5	20	9	0	5	42
333	AA4	1	0	4	20	15	1	1	42
190	P15	0	1	1	20	15	5	0	42
445	GG6	0	4	11	20	3	3	1	42
255	U9	0	4	1	20	15	0	2	42
352	DD10	0	1	2	20	14	3	2	42
394	RR16	0	3	6	20	7	1	5	42
187	P12	0	0	2	20	16	3	1	42
265	U19	1	3	7	20	7	3	1	42
222	R14	1	5	5	20	8	0	3	42
646	UU7	0	13	6	20	1	0	2	42
352	CC2	0	3	10	20	5	3	1	42
339	AA10	0	2	9	20	7	3	1	42
47	D8	0	6	10	20	4	2	0	42
661	UU19	0	2	17	20	3	0	0	42
552	PP10	0	4	10	20	5	2	1	42
541	DD19	0	1	19	20	0	2	0	42
315	Y9	1	3	1	20	12	1	4	42
441	GG2	0	1	3	20	16	1	1	42
466	KK3	0	11	5	20	4	1	1	42
209	R1	0	0	4	19	15	3	1	42
448	GG8	1	2	2	19	13	2	3	42
499	NN6	0	5	11	19	6	0	1	42
410	EE12	0	7	12	19	3	0	1	42
650	UU8	0	12	10	19	1	0	0	42
114	N4	0	3	10	19	8	1	1	42
578	RR10	1	7	3	19	6	1	5	42
70	P11	0	7	5	19	9	1	1	42
460	I14	0	1	1	19	18	2	1	42
249	U2	0	2	2	19	13	5	1	42
221	R13	1	6	1	19	10	1	4	42
482	I12	0	3	2	19	15	1	2	42
623	TT16	0	5	2	19	12	3	1	42
183	P10	0	2	20	19	1	0	0	42
407	M14	0	5	4	19	11	0	3	42
514	NN21	0	5	10	19	6	1	1	42
390	EE2	0	4	11	19	5	1	2	42
76	C8	3	2	3	19	5	6	4	42
141	M14	1	4	14	19	1	1	2	42
296	X7	2	2	3	19	12	3	1	42
601	SS1	0	1	2	19	17	3	0	42
32	P22	0	2	3	19	12	4	2	42
282	X3	0	2	4	19	16	0	1	42
212	R4	1	0	2	19	11	8	1	42
192	P17	0	3	13	19	4	2	1	42

159	N12	0	2	5	19	14	1	1	42
375	CC24	0	4	9	19	5	1	4	42
336	AA7	0	0	6	19	13	2	2	42
591	RR23	0	4	13	19	1	2	3	42
535	DD13	0	4	7	19	9	0	3	42
473	LL1	0	6	13	19	4	0	0	42
391	EE3	0	3	17	19	2	0	1	42
607	SS7	1	5	5	19	7	4	1	42
312	Y6	0	1	0	19	21	0	1	42
337	AA5	0	4	1	19	16	0	2	42
275	V3	0	0	1	19	21	0	1	42
116	K6	2	6	4	19	5	4	2	42
522	NN19	1	3	7	19	9	2	1	42
587	RR19	1	8	6	19	4	1	3	42
313	Y7	0	1	2	19	13	1	6	42
498	NN5	0	3	5	19	14	1	0	42
3	A3	0	0	5	18	9	4	6	42
165	N21	3	6	2	18	7	5	1	42
88	S6	0	0	4	18	8	10	2	42
511	NN18	0	4	13	18	5	0	2	42
22	B1	0	2	15	18	6	0	1	42
24	B2	0	5	15	18	4	0	0	42
20	A20	0	4	16	18	3	0	1	42
357	PP15	1	3	6	18	12	2	0	42
463	JJ3	0	10	12	18	2	0	0	42
392	EE4	1	9	10	18	1	0	3	42
324	Z5	0	1	2	18	20	1	0	42
154	N7	0	1	15	18	7	1	0	42
390	RR22	0	3	9	18	5	0	7	42
472	KK7	0	1	17	18	5	1	0	42
356	CC15	0	0	2	18	18	3	1	42
30	C2	1	5	6	18	12	0	0	42
110	J6	0	5	11	18	5	3	0	42
613	SS13	0	2	4	18	13	3	2	42
518	NN25	1	0	4	18	13	5	1	42
317	Y11	2	0	4	18	12	2	4	42
22	A22	1	1	6	18	14	1	1	42
495	NN2	0	2	19	18	3	0	0	42
325	Z6	2	7	4	18	8	1	2	42
281	V9	0	3	19	18	2	0	0	42
605	SS5	0	0	12	18	8	2	2	42
580	RR12	0	2	7	18	6	3	6	42
486	MM3	0	4	3	18	16	0	1	42
434	FF18	0	6	0	18	7	5	6	42
314	Y8	1	2	0	18	20	0	1	42
288	W7	0	3	3	18	11	6	1	42
320	QQ5	3	6	4	17	8	2	2	42
225	S2	1	3	2	17	14	4	1	42
271	U25	0	6	14	17	3	1	1	42
160	N13	3	2	2	17	16	2	0	42
28	B6	0	2	18	17	2	2	1	42
606	SS6	0	5	9	17	5	3	3	42
664	UU22	0	2	21	17	2	0	0	42
305	X16	0	2	2	17	18	2	1	42
402	EE14	0	10	3	17	11	1	0	42
528	QQ16	0	5	16	17	1	2	1	42
92	D13	0	5	9	17	6	3	2	42
510	NN17	0	6	15	17	2	1	1	42
657	UU15	0	1	23	17	0	0	1	42
99	I3	0	6	10	17	7	1	1	42
356	CC3	0	0	19	17	3	1	2	42
104	M2	0	0	4	17	10	8	3	42
128	L10	4	12	2	17	6	0	0	42
632	TT19	0	1	3	17	20	0	1	42
253	U7	0	15	1	17	5	2	2	42
291	X2	0	0	2	17	23	0	0	42
100	I4	0	2	11	17	7	3	2	42
59	S6	0	3	7	17	12	2	1	42
219	R11	0	0	1	16	14	7	4	42
4	A4	2	0	6	16	15	2	1	42
360	CC9	0	3	3	16	9	5	6	42
35	C7	1	2	6	16	13	3	1	42
290	X1	1	3	3	16	17	0	2	42
64	F5	0	6	3	16	14	1	2	42
205	Q2	1	2	7	16	12	3	1	42
480	LL6	0	19	3	16	3	0	1	42
646	UU4	0	9	13	16	1	1	2	42
26	B4	0	5	9	16	6	4	2	42
30	D11	0	3	10	16	11	2	0	42
346	BB5	0	1	4	16	12	4	5	42
172	G6	0	7	16	16	1	0	2	42
521	QQ9	1	5	2	16	14	2	2	42
216	R6	0	8	5	16	11	0	2	42
383	CC12	0	4	4	16	7	3	8	42

97	I1	0	0	1	16	21	2	2	42
488	M5E	1	8	8	16	7	1	1	42
194	P16	0	1	0	16	8	0	17	42
484	M31	0	2	3	16	15	6	0	42
320	J1	1	2	19	16	2	1	1	42
329	D10	0	4	9	16	8	1	4	42
298	X9	1	2	2	16	13	7	1	42
487	N31	0	2	18	16	5	1	0	42
192	R5	0	2	3	16	14	3	4	42
520	NN27	0	2	8	16	12	3	1	42
307	Y1	3	4	0	16	11	3	5	42
155	N9	1	2	15	16	6	0	2	42
167	M16	0	3	10	16	5	5	3	42
481	LL7	0	13	7	16	5	0	1	42
492	BB13	0	2	3	16	10	3	8	42
279	Y11	2	9	7	16	5	1	2	42
552	UU10	0	12	4	16	7	2	1	42
35	E5	0	1	21	16	2	0	2	42
324	D02	0	2	6	16	10	6	2	42
48	D9	6	10	3	16	6	0	1	42
248	G2	0	1	9	15	13	3	1	42
208	D5	0	10	2	15	9	5	1	42
586	RR18	0	8	7	15	5	0	7	42
210	R2	0	1	3	15	19	2	2	42
40	D1	1	6	15	15	3	1	1	42
88	I2	0	0	0	15	18	8	1	42
518	SS18	1	13	3	15	8	2	2	42
162	N12	1	6	3	16	11	0	5	42
565	QQ8	3	4	10	15	8	0	0	42
211	R5	0	3	5	15	16	1	2	42
78	F19	0	3	13	15	6	5	0	42
293	X4	12	5	1	15	5	1	5	42
12	A12	1	1	2	15	12	6	3	42
574	CC13	3	6	10	15	3	2	3	42
220	R12	0	3	2	15	14	7	1	42
227	V5	0	9	16	15	1	0	2	42
497	I11	0	10	4	15	8	2	3	42
103	D05	4	13	3	15	5	0	2	42
294	X5	12	5	5	15	2	0	3	42
544	FF2	0	2	20	15	3	2	0	42
516	NN23	0	11	5	15	6	1	4	42
447	SS10	1	0	0	15	23	2	1	42
512	NN19	0	1	7	15	9	6	4	42
397	SS9	0	3	12	15	4	4	4	42
60	F6	1	4	3	15	19	0	1	42
462	LL8	0	9	14	14	2	1	2	42
119	L11	1	2	11	14	12	1	1	42
588	RR10	0	2	0	14	12	9	5	42
113	K3	3	9	7	14	4	0	3	42
573	CC22	0	6	21	14	0	0	1	42
43	D4	0	3	13	14	7	4	1	42
273	V1	0	7	6	14	8	3	4	42
362	CC11	2	6	4	14	9	2	5	42
15	A15	0	4	10	14	8	4	2	42
102	A21	1	2	7	14	15	2	1	42
247	D1	0	5	6	14	11	5	1	42
107	J2	6	2	7	14	4	7	2	42
569	EE1	0	4	5	14	19	0	0	42
551	QQ9	0	10	16	14	1	0	1	42
528	D23	0	4	2	14	19	2	1	42
173	M9	2	3	5	14	8	7	3	42
544	S10	0	4	4	14	14	4	2	42
269	U21	1	2	3	14	15	5	2	42
218	R10	0	4	0	14	13	5	6	42
97	I4	0	3	7	14	12	5	1	42
281	Q8	1	8	7	14	8	3	1	42
211	Y5	1	2	3	14	16	1	5	42
580	QQ3	3	3	5	13	10	9	1	42
84	G2	0	5	5	13	7	9	1	42
330	BB9	4	7	0	13	11	2	5	42
149	N2	0	1	2	13	22	1	1	42
477	L10	0	17	5	13	7	0	0	42
250	J4	0	4	1	13	12	9	1	42
583	RR25	0	2	4	13	11	6	4	42
372	CC21	0	12	7	13	4	0	6	42

552	UU21	0	10	15	13	4	0	0	42
287	W3	0	5	20	13	2	0	2	42
80	F4	0	4	18	13	7	0	0	42
551	AA2	2	3	2	13	15	4	3	42
402	UU11	0	5	17	13	5	1	1	42
93	D14	2	3	4	13	15	5	0	42
196	P21	0	14	10	13	4	0	2	42
366	U23	1	1	0	12	9	18	1	42
509	QQ17	1	9	7	12	5	7	1	42
61	F2	3	2	8	12	12	2	3	42
405	EE15	0	21	3	12	4	1	1	42
21	C2	1	1	2	12	18	7	1	42
270	U24	1	6	4	12	10	6	3	42
479	LL3	0	4	2	12	14	4	6	42
267	U23	0	0	8	12	12	8	2	42
206	W3	0	4	13	12	6	5	2	42
11	A11	6	2	4	12	11	3	4	42
548	BB7	0	17	3	12	3	2	2	42
206	D3	1	2	3	12	11	11	2	42
624	QQ12	0	2	25	12	3	0	0	42
656	QQ14	0	8	21	12	0	0	1	42
1	A1	1	0	1	12	25	1	2	42
151	N4	1	0	2	12	22	1	4	42
570	CC19	0	2	26	12	1	0	1	42
9	A9	1	0	4	12	19	4	2	42
404	SS16	0	14	13	12	3	0	0	42
418	SS28	0	14	6	12	7	1	2	42
655	UU13	0	4	26	12	0	0	0	42
204	D1	0	9	1	12	10	6	2	42
195	P20	0	12	6	12	6	3	3	42
446	KK1	0	5	23	12	1	0	1	42
66	F7	1	8	0	12	13	5	1	42
242	T9	19	1	2	12	5	0	2	42
297	X8	8	4	0	12	11	4	3	42
125	L14	0	1	0	11	26	2	2	42
300	S10	0	2	2	11	13	10	4	42
74	F15	0	1	1	11	17	6	6	42
541	TT12	5	10	1	11	4	9	2	42
371	CC20	2	6	4	11	6	4	9	42
549	PP7	0	4	6	11	12	7	2	42
551	PP8	0	4	22	11	3	2	0	42
609	SS7	5	3	5	11	5	1	12	42
75	F16	5	5	1	11	17	0	3	42
227	S4	0	6	5	11	12	4	4	42
170	D4	8	14	4	11	2	2	1	42
27	B5	0	10	15	11	5	0	1	42
368	CC17	4	4	8	11	5	7	3	42
17	A17	0	1	7	11	12	6	5	42
358	CC7	0	2	6	11	8	14	1	42
220	S7	0	1	1	11	19	9	1	42
524	DD4	0	3	25	11	1	1	1	42
584	QQ7	0	10	8	10	5	6	3	42
223	R15	1	3	2	10	12	7	7	42
547	UU5	0	10	7	10	11	4	0	42
562	QQ9	5	1	1	10	11	8	6	42
217	R9	0	0	1	10	20	8	3	42
62	F3	0	10	13	10	5	1	3	42
619	SS19	9	7	2	10	10	4	0	42
467	NN4	0	0	1	10	20	8	3	42
184	D29	7	17	1	10	6	0	1	42

Qualities ranked in order of number of allocations to category e.

		A	B	C	D	E	F	G	
517	NN24	0	0	0	7	31	2	2	42
129	L11	0	1	0	11	26	2	2	42
1	A1	1	0	1	12	25	1	2	42
449	GG10	1	0	0	15	23	2	1	42
291	X2	0	0	2	17	22	0	0	42
274	V2	0	1	0	9	23	6	3	42
149	N2	0	3	2	13	22	1	1	42
151	N4	1	0	2	12	22	1	4	42
275	V3	0	0	1	19	21	0	1	42
312	Y6	0	1	0	19	21	0	1	42
97	I1	0	0	1	16	21	2	2	42
314	Y8	1	2	0	18	20	0	1	42
169	N22	0	3	1	9	20	6	3	42
324	Z5	0	1	2	18	20	1	0	42
497	NN4	0	0	1	10	20	8	3	42
217	R9	0	0	1	10	20	8	3	42
638	TT19	0	1	3	17	20	0	1	42
529	007	0	4	2	14	19	2	1	42
344	BB3	1	3	0	9	19	6	4	42
9	A9	1	0	4	12	19	4	2	42
389	EE1	0	4	5	14	19	0	0	42
93	H5	0	0	2	21	19	0	0	42
210	R2	0	1	3	15	19	2	2	42
230	S7	0	1	1	11	19	9	1	42
68	F9	1	4	2	15	19	0	1	42
460	II4	0	1	1	19	18	2	1	42
31	C3	1	1	2	12	18	7	1	42
303	X14	0	1	3	20	18	0	0	42
305	X16	0	2	2	17	18	2	1	42
98	I2	0	0	0	15	18	8	1	42
366	CC15	0	0	2	18	18	3	1	42
75	F16	3	5	1	11	17	0	3	42
528	006	2	1	1	2	17	19	0	42
74	F15	0	1	1	11	17	6	6	42
290	X1	1	3	3	16	17	0	2	42
443	GG4	0	1	2	21	17	1	0	42
601	SS1	0	1	2	19	17	3	0	42
341	AA12	0	0	1	20	16	2	3	42
292	X3	0	2	4	19	16	0	1	42
337	AA6	0	4	1	19	16	0	2	42
187	P12	0	0	2	20	16	3	1	42
486	MM3	0	4	3	18	16	0	1	42
441	GG2	0	1	3	20	16	1	1	42
311	Y5	1	2	3	14	16	1	5	42
211	R3	0	3	5	15	16	1	2	42
160	N13	3	2	2	17	16	2	0	42
316	Y10	1	1	1	23	15	0	1	42
255	U9	0	4	1	20	15	0	2	42
228	S5	0	7	0	7	15	11	2	42
446	GG7	0	0	1	23	15	2	1	42
458	II2	0	3	2	19	15	1	2	42
331	AA2	2	3	2	13	15	4	3	42
464	MM1	0	2	3	16	15	6	0	42
269	U23	1	2	3	14	15	5	2	42
333	AA4	1	0	4	20	15	1	1	42
181	P6	1	0	1	24	15	0	1	42
190	P15	0	1	1	20	15	5	0	42
209	R1	0	0	4	19	15	3	1	42
330	AA1	1	2	7	14	15	2	1	42
52	D14	2	3	4	13	15	5	0	42
41	D2	1	7	2	7	15	6	4	42
4	A4	2	0	6	16	15	2	1	42
604	SS4	0	3	0	24	15	0	0	42
317	K7	4	3	3	9	15	6	2	42
427	FF11	0	0	1	25	15	0	1	42
178	P3	0	2	3	16	14	3	4	42
130	L12	0	0	2	23	14	2	1	42
252	U6	0	3	2	21	14	2	0	42
60	F1	5	5	4	8	14	4	2	42
22	A22	1	1	6	18	14	1	1	42
55	E2	2	9	2	9	14	5	1	42
64	F5	0	6	3	16	14	1	2	42
455	HH2	0	3	1	23	14	1	0	42
72	F13	1	0	3	24	14	0	0	42
450	GG11	0	1	1	4	14	14	8	42
498	NN5	0	3	5	19	14	1	0	42
531	009	1	5	2	16	14	2	2	42
225	S2	1	3	2	17	14	4	1	42
264	U18	0	4	4	14	14	4	2	42
73	F14	3	4	0	4	14	16	1	42
385	DD10	0	1	2	20	14	3	2	42
219	R11	0	0	1	16	14	7	4	42
137	M6	1	0	5	21	14	1	0	42
102	I6	0	1	2	21	14	3	1	42
220	R12	0	3	2	15	14	7	1	42
567	0010	1	1	0	20	14	4	2	42
159	N12	0	2	5	19	14	1	1	42
473	FF19	0	2	1	24	14	0	1	42
479	LL5	3	4	5	12	14	4	3	42
140	M9	0	0	2	24	14	0	2	42
346	T13	0	0	1	26	13	1	1	42
66	F7	3	8	0	12	13	5	1	42
6	A6	1	1	2	21	13	1	3	42
218	R10	0	4	0	14	13	5	6	42

613	SS13	0	1	4	18	13	3	2	42
448	GG9	1	2	3	19	13	2	3	42
334	AA5	0	1	1	24	13	1	2	42
612	SS12	0	1	2	24	13	1	0	42
518	NN15	1	0	4	18	13	5	1	42
298	K9	1	2	2	16	13	7	1	42
446	GG5	0	0	0	27	13	2	0	42
109	J5	5	1	1	20	13	1	1	42
233	S10	0	2	2	11	13	10	4	42
347	U3	0	1	2	19	13	5	1	42
342	U2	0	1	9	15	13	3	1	42
309	Y3	0	0	1	28	13	0	0	42
313	Y7	0	0	1	2	19	13	1	6	42
310	Y4	0	0	0	1	24	13	1	1	42
336	A7	0	0	0	6	19	13	2	2	42
35	C7	1	1	2	6	16	13	3	1	42
207	Q4	0	1	2	2	24	13	1	1	42
317	Y11	0	0	0	4	18	13	2	4	42
223	R12	1	1	1	2	10	12	7	7	42
582	RR20	0	0	2	0	14	12	9	5	42
474	K9	0	0	0	1	26	12	1	1	42
5	A5	0	0	0	0	24	12	1	2	42
635	TT16	0	0	0	2	19	12	3	1	42
557	PP15	1	0	0	6	18	12	2	0	42
250	U4	0	0	4	0	13	12	9	1	42
235	T5	1	0	0	2	27	12	0	0	42
315	Y9	1	0	2	1	20	12	1	4	42
2	A2	0	0	0	6	22	12	0	2	42
611	SS11	1	0	0	3	25	12	1	2	42
71	F11	0	0	0	3	27	12	0	0	42
12	A12	1	1	1	2	15	12	6	5	42
61	F1	0	1	2	8	12	12	2	3	42
433	FF17	1	1	2	2	25	12	1	1	42
81	F22	0	0	0	3	25	12	0	0	42
57	E7	0	0	0	7	14	12	5	1	42
199	P13	0	0	0	1	26	12	0	3	42
346	RR5	0	0	1	4	16	12	4	5	42
131	L13	1	0	4	4	20	12	0	1	42
37	C7	0	0	0	6	23	12	1	0	42
197	P12	1	0	1	3	21	12	3	2	42
70	D2	0	0	0	5	18	12	0	0	42
99	S9	0	0	0	7	17	12	2	1	42
500	NN17	0	0	0	8	16	12	3	1	42
180	P8	0	0	0	2	6	12	21	1	42
32	C4	0	0	0	4	20	12	3	1	42
297	UU1	0	0	0	9	12	12	8	2	42
113	L1	1	0	0	11	14	12	1	1	42
221	S8	0	0	0	6	11	12	4	4	42
298	K7	0	0	0	3	19	12	3	1	42
205	D5	1	0	0	7	15	12	3	1	42
548	PP7	0	0	0	4	11	12	7	2	42
17	A17	0	0	0	4	11	12	6	5	42
82	F21	0	0	0	0	19	12	4	2	42
492	SS14	0	0	0	10	3	17	11	1	0	42
212	F4	1	0	0	2	9	11	8	1	42
216	R8	1	0	0	8	5	16	11	0	2	42

428	FF12	0	0	4	23	11	0	2	42
350	S17	4	7	0	13	11	2	5	42
304	X17	1	1	4	22	11	2	0	42
647	UU7	0	10	7	10	11	4	0	42
288	W7	0	3	3	18	11	6	1	42
144	M13	0	1	2	24	11	4	0	42
297	X8	8	4	0	12	11	4	3	42
627	TT8	5	6	1	3	11	16	0	42
593	RR15	2	2	4	13	11	6	4	42
50	D11	0	0	10	16	11	2	0	42
206	Q3	1	2	3	12	11	11	2	42
440	GG1	0	0	5	26	11	0	0	42
11	A11	6	2	4	12	11	3	4	42
142	N13	1	6	3	16	11	0	5	42
487	MM4	0	5	4	19	11	0	3	42
342	BB1	1	11	0	9	11	4	6	42
496	NN3	0	0	3	24	11	2	2	42
347	U1	0	5	6	14	11	5	1	42
586	JJ9	5	1	1	10	11	8	6	42
301	S5	0	4	1	21	11	2	3	42
307	Y1	3	4	0	16	11	3	5	42
728	Z8	0	2	3	24	11	1	1	42
322	Z2	0	2	4	24	11	0	1	42
505	NN12	0	2	5	23	11	0	1	42
593	RR17	0	3	3	21	11	3	1	42
428	FF1	0	5	3	22	11	0	1	42
101	I5	0	2	6	22	11	0	1	42
321	Z1	0	1	2	28	11	0	0	42
456	RR3	7	13	1	7	10	3	1	42
560	QQ3	1	3	5	13	10	9	1	42
13	A13	0	1	4	25	10	2	0	42
191	P16	0	3	4	20	10	0	5	42
94	H6	1	4	4	22	10	1	0	42
204	Q1	2	9	1	12	10	6	2	42
270	U24	1	6	4	12	10	6	3	42
90	H2	0	2	3	25	10	1	1	42
251	U5	0	3	1	25	10	2	1	42
248	T12	1	2	2	20	10	4	3	42
456	II3	0	0	2	28	10	1	1	42
145	M14	0	1	4	25	10	1	1	42
619	SS19	9	7	2	10	10	4	0	42
492	GG13	0	2	3	16	10	3	8	42
18	A18	0	0	7	21	10	2	2	42
76	F17	1	0	4	26	10	0	1	42
108	J4	0	1	21	9	10	1	0	42
142	M11	2	1	0	26	10	3	0	42
221	R13	1	6	1	19	10	1	4	42
471	NN6	0	1	1	29	10	0	1	42
134	M3	0	0	4	17	10	8	3	42
524	OO1	0	2	6	16	10	6	2	42
56	E7	0	0	6	24	10	1	1	42
509	NN16	0	2	5	24	10	1	0	42
10	A10	0	0	5	22	10	2	3	42
424	FF8	0	0	2	30	10	0	0	42
177	P2	0	0	2	27	10	1	2	42
170	O1	1	0	3	21	10	3	4	42

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 1: SELF-WORTH - Comprised of 7 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01				7	
02				7	
03				7	
04		1		6	
05		1	1	5	
06			1	6	
07				7	
09				7	
10				7	
11				7	
12				7	
14			1	6	
15				7	
17				7	
18				7	
19	1	1		5	
21				7	
22		1	2	4	
23		1		6	
24				7	
25				7	
26		1		6	
27		3		4	*
29		1	1	5	
30				7	
31		1	4	2	
32		1	1	5	
33		1		6	
34				7	
35	1	1		5	
36				7	
37		1		6	
38				7	
39				7	
40		1	1	5	
41				7	
42				7	
43		1		6	
44				7	
45				7	
46		3	1	3	*
48				7	
TOTAL	2	20	13	259	

An Asterisk * indicates that a respondent's alignment with this theme is questionable

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 2: A POSITIVE ORIENTATION TO EXISTENCE.
Comprised of 16 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01				16	
02		2	1	13	
03				16	
04		1		15	
05		1	2	13	
06		2		14	
07			3	13	
09		12		4	**
10		2		14	
11		2		14	
12	2	3	3	8	*
14			3	13	
15		3		13	
17		2	4	10	
18		4	2	10	
19		2		14	
21		1	1	14	
22		1	2	13	
23		5	1	10	
24		2		14	
25		1	2	13	
26		2		14	
27		5		11	
29		5		11	
30		1	2	13	
31		3	8	5	*
32		3	1	12	
33		2	4	10	
34				16	
35		4	1	11	
36			1	15	
37		11		5	*
38				16	
39				16	
40		3	2	11	
41		1	2	13	
42		2	1	13	
43	1	3	6	6	*
44			1	15	
45		1		15	
46	2	4	6	4	*
48			1	15	
TOTAL	5	96	60	511	

An Asterisk* indicates that a respondent's alignment with this theme is questionable.

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 3: A DEVELOPED POWER OF WILL.
Comprised of 16 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01				16	
02				16	
03			1	15	
04		1	1	14	
05			4	12	
06				16	
07				16	
09	1	4	1	10	*
10				16	
11			1	15	
12		2		14	
14			1	15	
15				16	
17		5	3	8	*
18			1	15	
19				16	
21	1			15	
22			1	15	
23		2	1	13	
24				16	
25				16	
26			1	15	
27		1		15	
29				16	
30		1	1	14	
31		3	8	5	*
32				16	
33		2	1	13	
34				16	
35		1		15	
36				16	
37		1		15	
38				16	
39		1	1	14	
40		1		15	
41				16	
42				16	
43		2	1	13	
44			2	14	
45		1		15	
46	1	10		5	*
48			1	15	
TOTAL	3	38	31	600	

An Asterisk* indicates that a respondent's alignment with this theme is questionable

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 4: CREATIVENESS. Comprised of 8 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'
01				8
02				8
03				8
04				8
05				8
06		1		7
07		1		7
09		1		7
10				8
11			1	7
12		2		6
14			1	7
15			1	7
17				8
18				8
19				8
21		1		7
22		1	1	6
23				8
24				8
25				8
26				8
27	1	1		6
29		1	1	6
30				8
31			2	6
32		1	1	6
33		1		7
34				8
35		1		7
36				8
37				8
38				8
39				8
40				8
41				8
42				8
43				8
44				8
45				8
46		2	2	4
48				8
TOTAL	1	14	10	311

An Asterisk* indicates that a respondent's alignment with this theme is questionable

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 5: INDIVIDUALITY. Comprised of 3 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01	1			2	*
02				3	
03				3	
04				3	
05				3	
06				3	
07				3	
09		3			*
10				3	
11				3	
12		1		2	
14		1		2	
15				3	
17	1			2	*
18				3	
19				3	
21		1		2	
22				3	
23				3	
24				3	
25				3	
26				3	
27	1			2	*
29		1	1	1	*
30				3	
31		1	2		*
32				3	
33				3	
34				3	
35				3	
36				3	
37				3	
38				3	
39				3	
40				3	
41		1		2	
42				3	
43				3	
44				3	
45				3	
46			1	2	
48				3	
TOTAL	3	9	4	110	

An Asterisk* indicates that a respondent's alignment with this theme is questionable.

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 6: DISPOSITION TO SEARCH FOR MEANING.
Comprised of 9 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01				9	
02		1	1	7	
03	1	1		7	
04				9	
05	1			8	
06				9	
07		1		8	
09		2		7	
10				9	
11				9	
12		4	1	4	*
14			1	8	
15				9	
17				9	
18			2	7	
19		1		8	
21				9	
22		1	1	7	
23		1		8	
24				9	
25				9	
26			2	7	
27		1		8	
29			1	8	
30	1			8	
31		1		8	
32				9	
33				9	
34				9	
35		2		7	
36				9	
37				9	
38				9	
39				9	
40			2	7	
41			1	8	
42				9	
43		1	1	7	
44				9	
45				9	
46		4		5	*
48			1	8	
TOTAL	3	21	14	340	

An Asterisk* indicates that a respondent's alignment with this theme is questionable.

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 7: EQUIPPED TO SEARCH FOR MEANING.
Comprised of 51 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'
01		1		50
02		2		49
03		1	3	47
04		1		50
05	1			50
06	1	1		49
07		3		48
09		10	1	40
10				51
11			1	50
12		4	1	46
14			5	46
15				51
17		1		50
18		2	2	47
19				51
21				51
22		4	2	45
23		1	2	48
24				51
25	1			50
26		1	1	49
27				51
29	1	3	1	46
30		4	3	44
31	1	4	10	36
32	1	6	1	43
33		2		49
34				51
35		3		48
36			1	50
37		3	1	47
38				51
39			2	49
40			2	49
41		1		50
42				51
43		3	1	47
44			4	47
45		3		48
46	3	8	4	36
48			1	50
TOTAL	9	72	49	2012

An Asterisk* indicates that a respondent's alignment with this theme is questionable

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 8: SELF-UNDERSTANDING.
Comprised of 10 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01				10	
02				10	
03				10	
04				10	
05				10	
06				10	
07				10	
09	1	2		7	
10				10	
11				10	
12		5	1	4	*
14			4	6	
15				10	
17	1		1	8	
18				10	
19				10	
21	1			9	
22			1	9	
23			1	9	
24				10	
25				10	
26			1	9	
27				10	
29				10	
30			1	9	
31		1	3	6	
32		1		9	
33			1	9	
34				10	
35				10	
36				10	
37				10	
38				10	
39				10	
40				10	
41				10	
42				10	
43		1		9	
44			1	9	
45				10	
46	1	7	1	1	*
48				10	
TOTAL	4	17	16	383	

An Asterisk* indicates that a respondent's alignment with this theme is questionable.

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 9: EVIDENCE OF INTEGRATIVE UNDERSTANDINGS
Comprised of 14 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01	2		1	11	
02		1	2	11	
03			3	11	
04				14	
05		2		12	
06			1	13	
07				14	
09		9	3	2	*
10				14	
11			1	13	
12		2	3	9	
14			1	13	
15				14	
17		1	1	12	
18			5	9	
19				14	
21				14	
22		4		10	
23			1	13	
24				14	
25				14	
26			2	12	
27		2		12	
29		2		12	
30				14	
31	1	2	4	7	
32		2	1	11	
33			2	12	
34				14	
35		1		13	
36				14	
37		3	1	10	
38				14	
39				14	
40			1	13	
41		1		13	
42				14	
43		1	3	10	
44			1	13	
45				14	
46		5	3	6	*
48			1	13	
TOTAL	3	38	41	506	

An Asterisk* indicates that a respondent's alignment with this theme is questionable.

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 10: A LIFE-ENHANCING DISPOSITION.
Comprised of 18 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01		1		17	
02			1	17	
03				18	
04			1	17	
05				18	
06				18	
07				18	
09	1	13		4	**
10				18	
11			3	15	
12		2	5	11	
14		1	1	16	
15				18	
17		2	1	15	
18		2		16	
19		1	1	16	
21		1	1	16	
22		3	4	11	
23			4	14	
24				18	
25				18	
26			2	16	
27		11	1	6	*
29		2		16	
30		1	1	16	
31		1	10	7	
32				18	
33		2	1	15	
34				18	
35		1	1	16	
36				18	
37		1		17	
38				18	
39				18	
40		1		17	
41				18	
42				18	
43	1	2	5	10	
44			4	14	
45				18	
46		13	1	4	**
48				18	
TOTAL	2	61	48	645	

An Asterisk* indicates that a respondent's alignment with this theme is questionable.

** Indicates that the respondent is definitely not aligned.

EXTENT OF INDIVIDUAL RESPONDENTS' ALIGNMENT WITH EACH OF THE ELEVEN MAIN THEMES

THEME 11: CAPABLE OF MEANINGFUL CONTACT WITH OTHERS. Comprised of 8 Qualities

RESPONDENT

Number of Qualities respectively

	Opposed: `a'	Non-aligned: `b' or `g'	Probably aligned: `f'	Aligned: `c', `d' or `e'	
01				8	
02		1	1	6	
03				8	
04		1		7	
05				8	
06		1		7	
07				8	
09		6	1	1	**
10				8	
11				8	
12		2	1	5	
14				8	
15				8	
17			1	7	
18				8	
19				8	
21			1	7	
22			5	3	
23				8	
24				8	
25				8	
26		1		7	
27		4	1	3	*
29				8	
30		1		7	
31		1	6	1	
32				8	
33		1	1	6	
34				8	
35			1	7	
36			1	7	
37				8	
38				8	
39				8	
40			1	7	
41				8	
42				8	
43		1	2	5	
44			3	5	
45				8	
46		5		3	*
48	1		1	6	
TOTAL	1	25	27	283	

An Asterisk* indicates that a respondent's alignment with this theme is questionable.

** Indicates that the respondent is definitely not aligned.

APPENDIX 11.3

Information on cultural and experiental diversity of respondents in the final survey.

This appendix contains a questionnaire (issued to respondents after the card-sort had been completed by the whole group), followed by tables which summarise the responses to that questionnaire.

QUESTIONNAIRE ON
DIVERSITY OF EXPERIENCE

Dear

You were a respondent to my card-sort survey on educatedness. If you do not mind, I would like a small amount of extra information from you.

The reason for requesting this data is to be able to show the extent to which the respondents to my earlier card-sort survey have had life-experiences which extend beyond the classroom and possess awareness of more than one culture.

The attached questionnaire contains questions dealing with the diversity of your experience in a number of settings:

- language
- culture
- types of work
- situational experiences
- recreation
- reading

You have already been of considerable help to me in my research, and for that I am really grateful. If you could spare a further 15 minutes to complete this questionnaire it would be greatly appreciated.

I think you will find the questionnaire interesting, and neither too probing nor too long. I do not intend to correlate any of this information with your card-sort responses. It will only be used to illustrate the extent of experiential diversity of the group of respondents.

I recognise that there are two major issues that will not be addressed by this questionnaire. The first is that experience consists of more than exposure to situations and events: it actually incorporates a person's reaction to the events and reflection about them. In view of the fact that the data I need are merely illustrative, I will not be investigating these two phenomena. The second issue is that certain areas of experience may be very private, such as those concerning relationships and sexuality. In the circumstances I feel it inappropriate to include questions on such issues, although I realise that such areas may constitute an important component of anyone's total experience.

Should you decide to complete the questionnaire, please note that I would like to have it returned, completed, by Friday, 23 April 1993.

Thank you.
Sincerely

GREG PASTOLL

ext. 3585

QUESTIONNAIRE ON DIVERSITY OF EXPERIENCE

1. Respondent's name _____

2. Country or countries in which you lived as a child (up to age 12) _____

3. Your mother tongue _____

4. What languages have you studied besides your mother tongue and English?

_____ _____ _____
_____ _____ _____
_____ _____ _____

5. In which languages, besides your mother tongue and English, are you reasonably fluent, i.e. can read and conduct an everyday conversation?

_____ _____ _____
_____ _____ _____

6. List here all the countries (besides S.A.) in which, during your adulthood, you have worked for a long enough period to gain substantial insight into the prevailing culture. (This implies that your work in those countries brought you into regular communicative contact with local inhabitants.)

_____ _____ _____
_____ _____ _____
_____ _____ _____
_____ _____ _____

7. List here all the countries besides SA that you have lived in for a year or longer <u>specifically</u> as a participant in higher/further education. (i.e. as a student/teacher/researcher) (Include those already listed under question 6 if applicable)

_____ _____ _____

8. List here the names of all the countries in which you have spent two weeks or more. (Continue on back of page if required.)

_____ _____ _____
_____ _____ _____
_____ _____ _____
_____ _____ _____
_____ _____ _____

9. Record here the <u>number</u> of <u>different</u> institutions in which you have taught (just the number alongside each).

a. Universities _____
b. Technikons/Polytechnics/Technical Colleges _____
c. Schools _____
d. Other (specify) _____ _____

10. List here the names of the religious denominations in which you have ever attended a religious service.

_____ _____ _____
_____ _____ _____
_____ _____ _____

11. TYPES OF WORK

How much experience have you personally had of engaging in each of the following types of work, whether or not you were paid for doing so?

circle:
0 = none
1 = less than one month altogether
2 = between one and six months
3 = more than 6 months

a.	Being an adviser, problem-solver, consultant	0	1	2	3
b.	Operating your own business	0	1	2	3
c.	Selling	0	1	2	3
d.	Secretarial/administrative work	0	1	2	3
e.	Doing hard physical manual work (digging trenches, felling trees)	0	1	2	3
f.	Supervising other people	0	1	2	3
g.	Operating a machine routinely (driver, assembly line operative)	0	1	2	3
h.	As a skilled hand-worker (chef, artisan, weaver, potter)	0	1	2	3
i.	Working with plants (gardening, crop-growing)	0	1	2	3
j.	Work involving animals (ranching, training, ploughing, breeding)	0	1	2	3
k.	Participating in social work ventures, initiatives, charities	0	1	2	3
l.	Domestic work (cleaning, ironing)	0	1	2	3
m.	Building and renovation of houses	0	1	2	3
n.	Repairing cars, appliances, machines	0	1	2	3
o.	Caring for other people	0	1	2	3
p.	Doing menial tasks (cleaning toilets, drains, washing dishes in restaurants)	0	1	2	3
q.	Manipulating ideas: writing, composing	0	1	2	3
r.	Being an entertainer	0	1	2	3
s.	Military/police service	0	1	2	3

12. SITUATIONAL EXPERIENCE

How much experience have you had of each of the following: circle:
0 = none
1 = a little, say one or two occasions
2 = a moderate amount: quite a few occasions, probably totalling several months
3 = a lot: very frequent and ongoing for a substantial portion of my life.

a.	Being among the elements (camping, hiking sailing, mountaineering)	0	1	2	3
b.	Being so hard up for money that food was scarce	0	1	2	3
c.	Listening to other people s problems and counselling them	0	1	2	3
d.	Being discriminated against on account of belonging to a particular group	0	1	2	3
e.	Being in very dangerous, life-threatening situations. (Caught on a mountain in the mist: storm at sea etc.)	0	1	2	3
f.	Trying to communicate in a country where you don t speak the language	0	1	2	3
g.	Surviving in the bush without supplies	0	1	2	3
h.	Being confronted by mobs	0	1	2	3
i.	Working in unpleasant conditions: excessive noise/pollution/dirt	0	1	2	3
j.	Living on a farm/smallholding	0	1	2	3
k.	Living in a village/small town	0	1	2	3
l.	Living in a city	0	1	2	3
m.	Direct experience of group conflict involving violence	0	1	2	3
n.	Living in a remote outpost, far from civilization	0	1	2	3

13. RECREATION

How much experience have you had of the following types of recreational activities? (whether or not for reward)
Circle:
0 = none
1 = a little: say one or two occasions
2 = a moderate amount: quite a few occasions, probably totalling several months
3 = a lot: frequently experienced this, for a substantial portion of my life.

a.	Participating actively in team sport	0	1	2	3
b.	Participating in competitive individual sport	0	1	2	3
c.	Taking part in a performing art (theatre, music, singing)	0	1	2	3
d.	Carrying out constructive aesthetic hobbies (pottery, painting, needlework, woodwork)	0	1	2	3
e.	Playing strategic games (chess, cards etc.)	0	1	2	3
f.	Taking on learning tasks at which you are an adult beginner (learning to play the piano, speak a new language)	0	1	2	3
g.	Composing: writing prose, poetry, music	0	1	2	3
h.	Playing with children (as an adult)	0	1	2	3

14. READING

This applies to reading both within and outside your field of specialism. Estimate the number of books you have probably read (or a rough equivalent) in each of the following areas. (Circle the number)

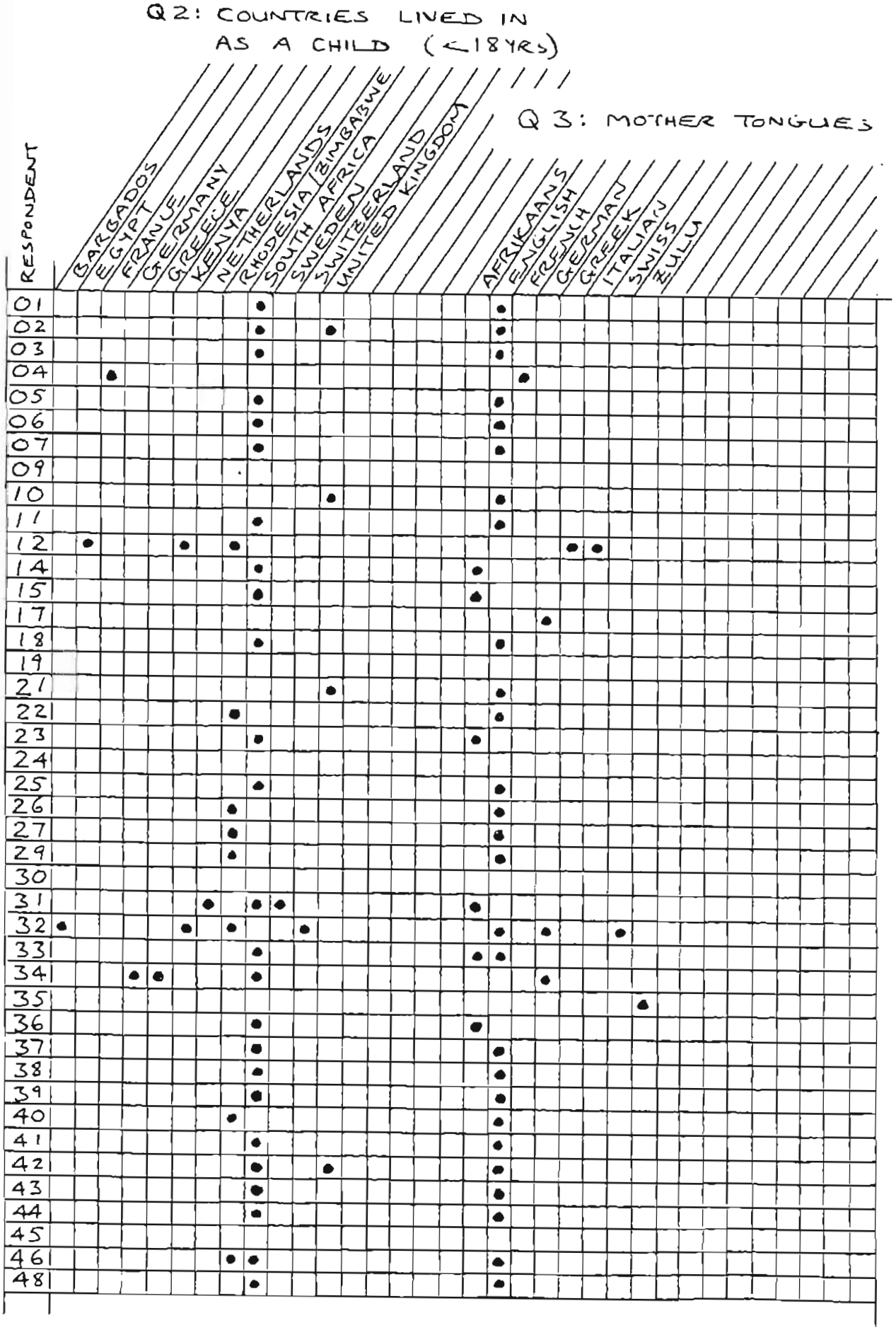
		closest to:							
a.	Geography (including outer space)	0	5	10	20	50	100	200	500	1000
b.	Foreign cultures, ways of life, customs	0	5	10	20	50	100	200	500	1000
c.	Ancient history	0	5	10	20	50	100	200	500	1000
d.	Modern history	0	5	10	20	50	100	200	500	1000
e.	Natural sciences (physics, chemistry, geology etc.)	0	5	10	20	50	100	200	500	1000

f.	Applied technology (engineering, computers, photography)	0	5	10	20	50	100	200	500	1000
g.	Life sciences (botany, zoology, medicine)	0	5	10	20	50	100	200	500	1000
h.	Classical literature (including poetry)	0	5	10	20	50	100	200	500	1000
i.	Modern literature (including poetry)	0	5	10	20	50	100	200	500	1000
j.	Comparative religion	0	5	10	20	50	100	200	500	1000
k.	Philosophy (including ethics and logic)	0	5	10	20	50	100	200	500	1000
l.	Education	0	5	10	20	50	100	200	500	1000
m.	Language (including linguistics)	0	5	10	20	50	100	200	500	1000
n.	Crafts, cookery, "how-to" books (D-I-Y etc.)	0	5	10	20	50	100	200	500	1000
o.	Biographies	0	5	10	20	50	100	200	500	1000
p.	Fiction (novels and short story collections)	0	5	10	20	50	100	200	500	1000
q.	Politics	0	5	10	20	50	100	200	500	1000
r.	Ecology	0	5	10	20	50	100	200	500	1000
s.	Sport	0	5	10	20	50	100	200	500	1000
t.	True life adventures	0	5	10	20	50	100	200	500	1000
u.	Religious texts (including the Bible, Koran etc.)	0	1	2	3	4	5	10	15	20
v.	Art (including Architecture)	0	5	10	20	50	100	200	500	1000
w.	Music	0	5	10	20	50	100	200	500	1000
x.	Mathematics and statistics	0	5	10	20	50	100	200	500	1000
w.	Psychology	0	5	10	20	50	100	200	500	1000
z.	Law	0	5	10	20	50	100	200	500	1000
aa.	Economics/finance	0	5	10	20	50	100	200	500	1000

bb. Self-improvement, self-understanding (incl. pop psychology and how to cope)	0	5	10	20	50	100	200	500	1000
cc. The occult: paranormal and extrasensory phenomena	0	5	10	20	50	100	200	500	1000
dd. Pornography	0	5	10	20	50	100	200	500	1000

Thank you very much for your time and interest. Please return this completed questionnaire to me by Friday, 23 April 1993.

GREG PASTOLL


Q2: COUNTRIES LIVED IN AS A CHILD (<18YRS)
Q3: MOTHER TONGUES
RESPONDENT
BARBADOS
EGYPT
FRANCE
GERMANY
GREECE
KENYA
NETHERLANDS
RHODESIA/ZIMBABWE
SOUTH AFRICA
SWEDEN
SWITZERLAND
UNITED KINGDOM
AFRIKAANS
ENGLISH
FRENCH
GERMAN
GREEK
ITALIAN
SWISS
ZULU
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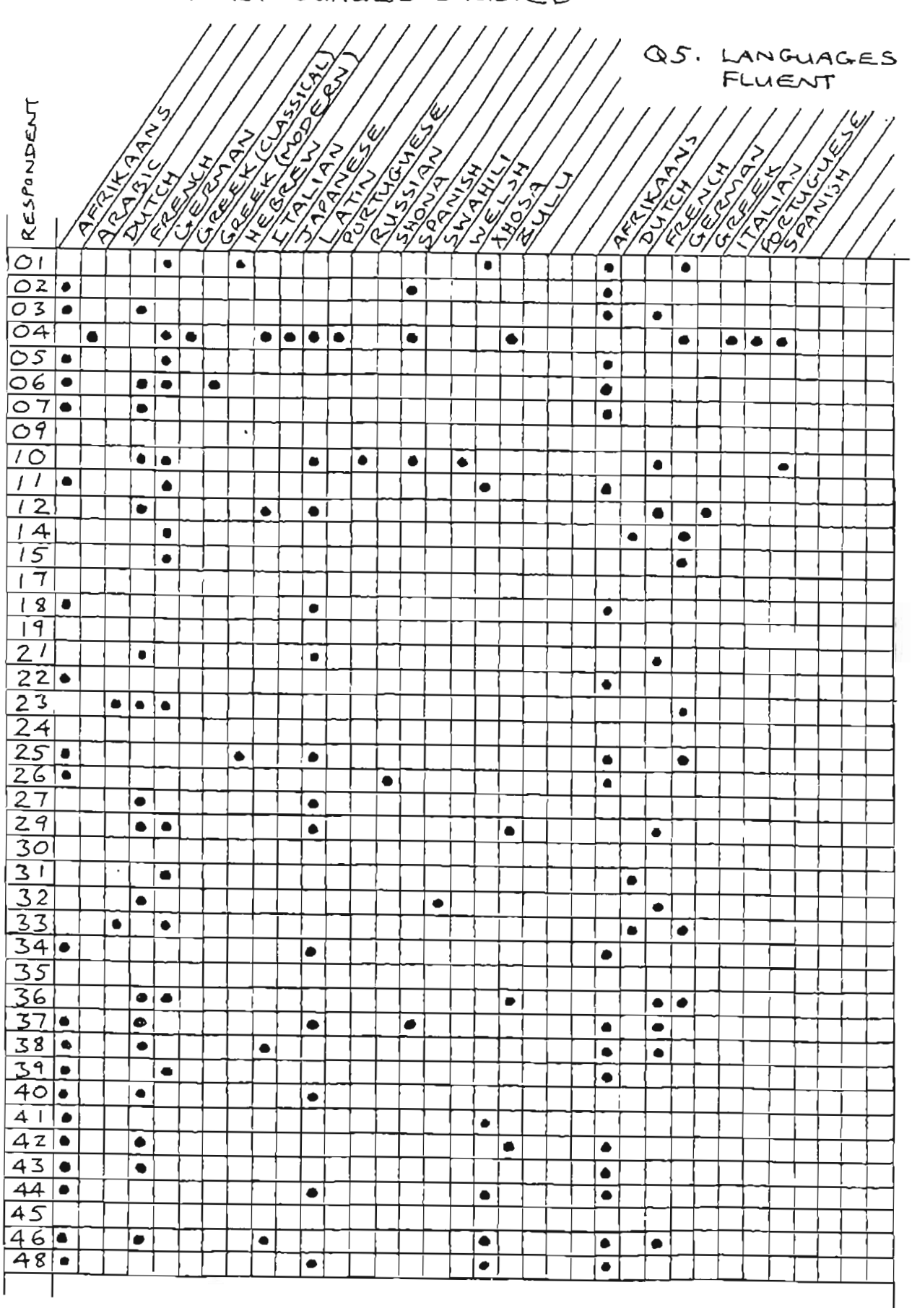
Q4. LANGUAGES STUDIED
Q5. LANGUAGES FLUENT
RESPONDENT
AFRIKAANS
ARABIC
DUTCH
FRENCH
GERMAN
GREEK (CLASSICAL)
GREEK (MODERN)
HEBREW
ITALIAN
JAPANESE
LATIN
PORTUGUESE
RUSSIAN
SHONA
SPANISH
SWAHILI
WELSH
XHOSA
ZULU
AFRIKAANS
DUTCH
FRENCH
GERMAN
GREEK
ITALIAN
PORTUGUESE
SPANISH
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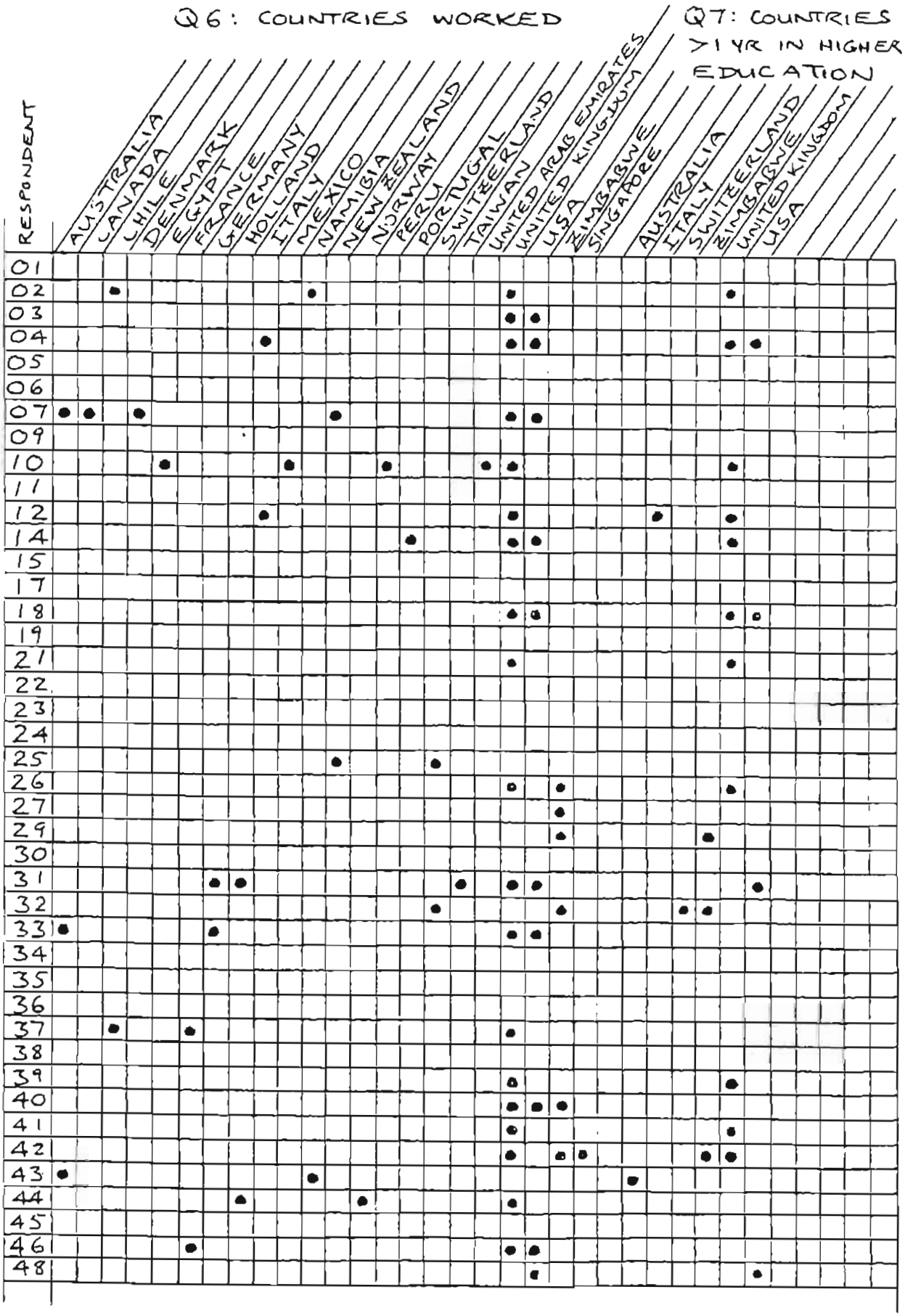
Q6: COUNTRIES WORKED
Q7: COUNTRIES >1 YR IN HIGHER EDUCATION
RESPONDENT
AUSTRALIA
CANADA
CHILE
DENMARK
EGYPT
FRANCE
GERMANY
HOLLAND
ITALY
MEXICO
NAMIBIA
NEW ZEALAND
NORWAY
PERU
PORTUGAL
SWITZERLAND
TAIWAN
UNITED ARAB EMIRATES
UNITED KINGDOM
USA
ZIMBABWE
SINGAPORE
AUSTRALIA
ITALY
SWITZERLAND
ZIMBABWE
UNITED KINGDOM
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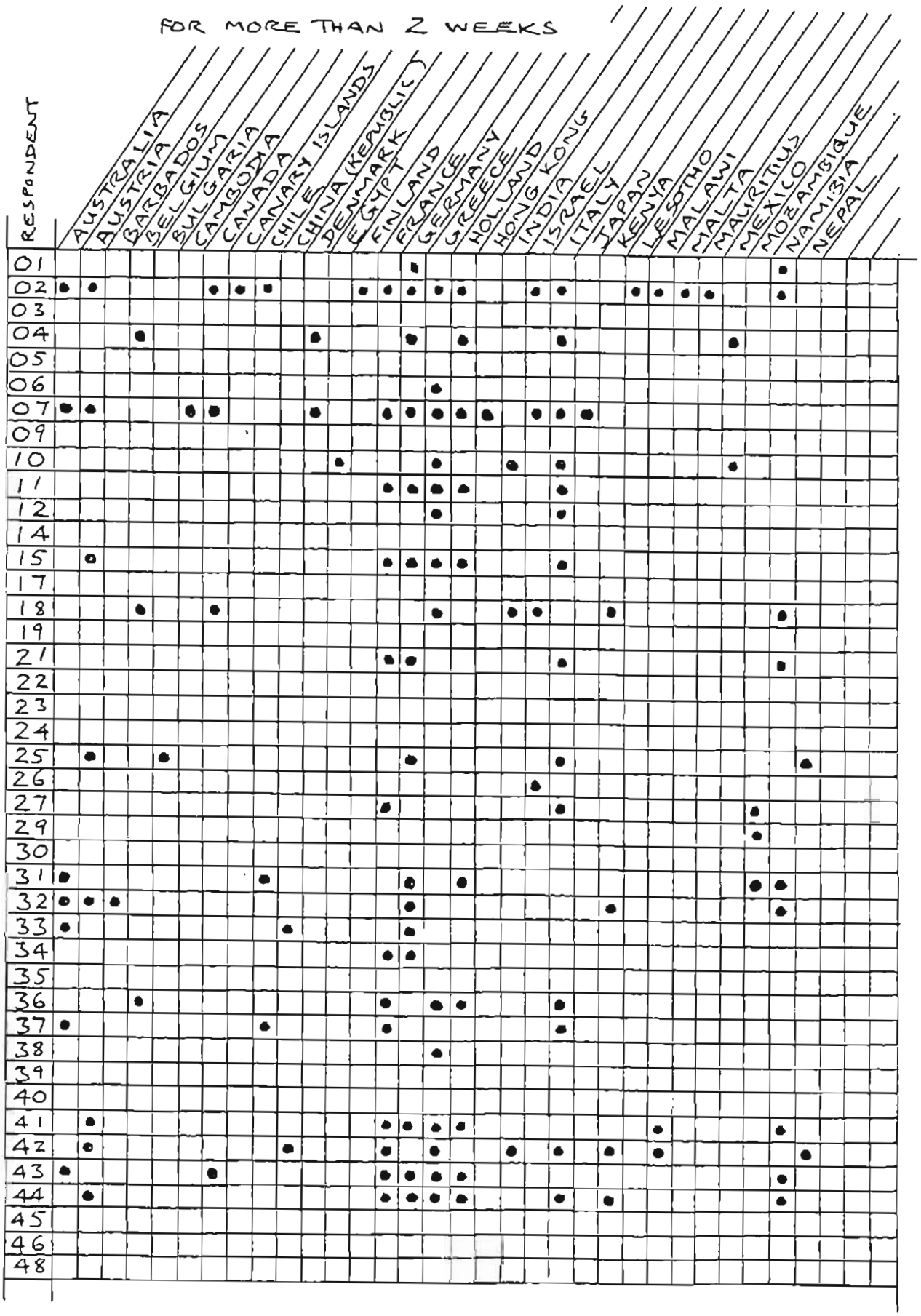
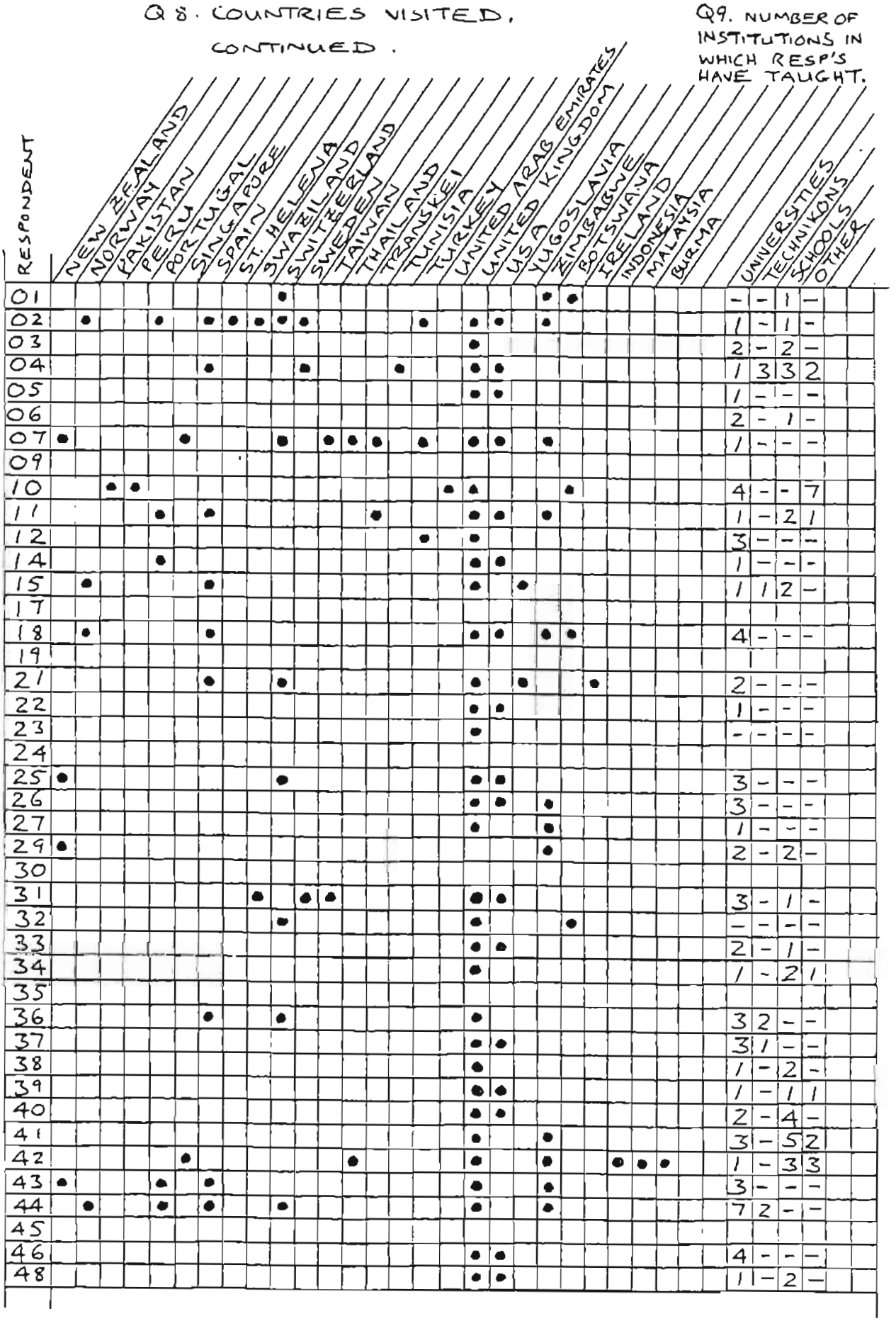
Q8. COUNTRIES VISITED FOR MORE THAN 2 WEEKS



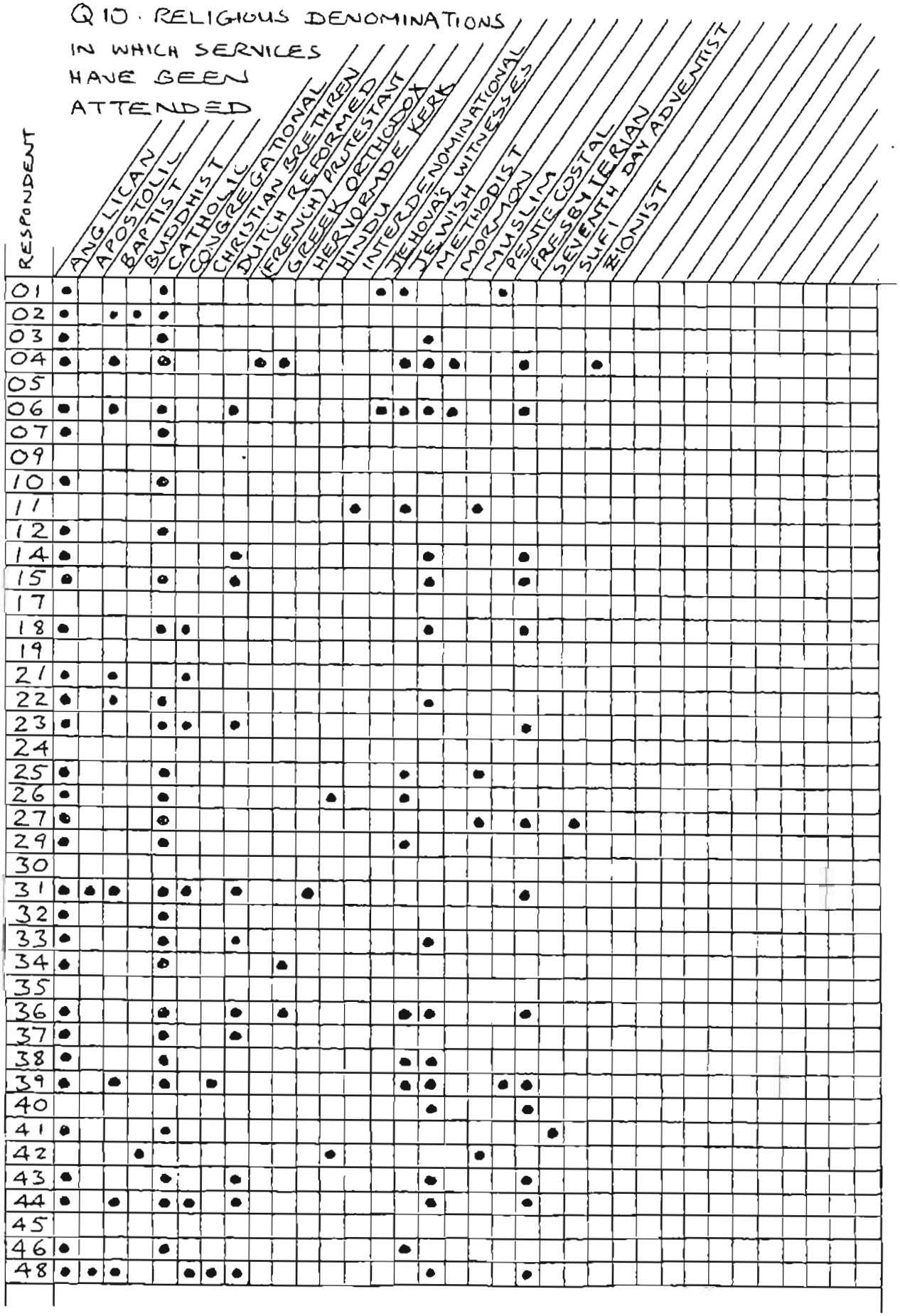
Q 8. COUNTRIES VISITED, CONTINUED.

Q9. NUMBER OF INSTITUTIONS IN WHICH RESP'S HAVE TAUGHT.



RESPONDENT	UNIVERSITIES	TECHNIKONS	SCHOOLS	OTHER
01	-	-	1	-
02	1	-	1	-
03	2	-	2	-
04	1	3	3	2
05	1	-	-	-
06	2	-	1	-
07	1	-	-	-
09				
10	4	-	-	7
11	1	-	2	1
12	3	-	-	-
14	1	-	-	-
15	1	1	2	-
17				
18	4	-	-	-
19				
21	2	-	-	-
22	1	-	-	-
23	-	-	-	-
24				
25	3	-	-	-
26	3	-	-	-
27	1	-	-	-
29	2	-	2	-
30				
31	3	-	1	-
32	-	-	-	-
33	2	-	1	-
34	1	-	2	1
35				
36	3	2	-	-
37	3	1	-	-
38	1	-	2	-
39	1	-	1	1
40	2	-	4	-
41	3	-	5	2
42	1	-	3	3
43	3	-	-	-
44	7	2	-	-
45				
46	4	-	-	-
48	1	1	2	-

Q 10 · RELIGIOUS DENOMINATIONS IN WHICH SERVICES HAVE BEEN ATTENDED



Q 11. TYPES OF WORK

RESPONDENT	a ADVISORY	b OWN BUSINESS	c SELLING	d ADMINISTRATIVE	e HARD PHYSICAL	f SUPERVISING	g MACHINE OPERATOR	h SKILLED HANDWORKER	i WITH PLANTS	j WITH ANIMALS	k SOCIAL WORK	l DOMESTIC	m BUILDING/RENOVATION	n REPAIRING APPLIANCES	o CARING FOR OTHERS	p MENIAL TASKS	q MANIPULATING IDEAS	r ENTERTAINING	s MILITARY/POLICE
01	-	-	-	3	2	3	3	-	2	-	3	3	-	1	3	2	3	3	3
02	3	3	1	2	1	3	-	2	3	1	2	3	3	1	3	1	3	-	-
03	-	-	-	3	-	3	-	-	1	-	1	-	-	-	-	-	3	-	-
04	2	-	3	3	-	3	-	-	3	-	1	3	-	-	3	2	3	1	3
05	-	3	3	-	-	3	-	3	3	-	2	3	2	2	-	1	3	-	-
06	2	-	-	3	1	3	2	3	3	3	1	3	3	3	1	1	3	-	3
07	3	3	-	3	-	3	-	-	-	-	3	3	3	3	3	2	3	-	-
09																			
10	3	-	1	1	2	3	-	-	3	-	2	3	2	2	3	1	3	1	-
11	3	3	-	2	-	2	-	2	2	-	2	2	2	-	2	-	3	2	-
12	3	-	-	3	3	3	-	3	3	-	-	3	2	-	3	3	3	3	-
14	3	-	-	3	2	3	1	3	2	2	1	3	3	3	3	3	3	-	-
15	-	-	-	-	-	2	-	1	2	1	-	1	1	1	-	-	3	-	2
17																			
18	3	-	-	-	-	3	-	-	3	-	3	-	-	-	2	-	3	-	-
19																			
21	3	-	-	3	2	3	-	-	1	2	3	3	3	1	3	1	3	-	3
22	3	-	3	3	-	-	-	-	-	-	-	3	-	-	-	-	3	3	-
23	3	-	-	3	-	3	-	-	3	-	2	3	3	-	3	-	3	2	-
24																			
25	3	3	3	3	1	3	3	-	3	-	3	3	-	-	-	-	3	-	3
26	3	-	1	3	2	3	-	2	3	-	1	3	1	1	3	1	2	1	-
27	3	-	-	3	-	3	-	-	3	-	3	3	1	2	3	1	-	-	-
29	3	-	-	3	1	1	-	-	-	3	1	-	-	1	1	-	3	-	3
30																			
31	2	2	-	3	2	3	2	-	3	-	3	3	2	1	-	2	3	-	3
32	3	-	-	3	2	3	3	-	-	3	2	3	3	3	-	3	3	-	3
33	2	1	-	3	-	-	-	-	-	-	2	-	-	-	3	-	3	-	-
34	3	-	2	-	1	3	-	-	-	2	3	3	-	-	-	-	3	-	-
35																			
36	3	-	-	3	-	3	-	-	-	-	3	3	-	-	2	-	3	-	-
37	3	-	-	3	-	3	-	-	-	2	2	-	-	2	2	-	3	2	-
38	3	-	-	3	1	3	-	-	1	-	3	3	2	2	2	2	3	2	3
39	2	-	-	1	2	3	1	-	3	-	3	3	3	3	-	3	3	-	-
40	3	-	-	-	-	-	-	-	3	-	-	-	-	-	-	-	3	-	-
41	3	-	-	3	-	3	-	3	3	3	3	3	3	-	3	2	3	3	1
42	3	-	3	2	1	3	-	-	-	-	3	3	1	1	2	2	3	-	2
43	3	-	1	2	2	3	1	-	3	1	2	2	3	1	1	1	3	1	3
44	3	-	-	2	2	3	-	3	3	-	3	3	3	-	3	3	3	-	-
45																			
46	3	-	-	-	-	3	-	-	1	-	2	3	2	-	3	-	3	-	-
48	3	-	1	3	1	3	1	2	1	-	3	1	-	1	3	2	3	2	-

Q12. SITUATIONAL EXPERIENCE

Q13. RECREATIONAL ACTIVITIES

RESPONDENT	Q12 a OUTDOORS	b FOOD SCARCE	c COUNSELLING	d DISCRIMINATED AGAINST	e DANGEROUS SITUATIONS	f TRYING TO COMMUNICATE	g SURVIVING IN BUSH	h CONFRONTED MOBS	i UNPLEASANT CONDITIONS	j ON FARM	k IN VILLAGE / TOWN	l IN CITY	m GROUP CONFLICT	n REMOTE OUTPOST	Q13 a TEAM SPORT	b INDIVIDUAL SPORT	c PERFORMING ART	d AESTHETIC HOBBY	e STRATEGIC GAMES	f LEARNING TASKS	g COMPOSING	h PLAY WITH CHILDREN
01	1	2	3	1	2	1	-	2	2	1	1	3	2	-	2	-	3	1	-	3	1	3
02	3	1	2	1	1	2	-	1	1	3	3	3	-	1	2	3	1	3	1	3	1	3
03	2	-	1	-	1	1	-	-	-	-	2	3	-	-	2	-	1	2	1	2	3	1
04	3	2	3	-	-	2	-	-	-	2	2	3	2	1	2	2	3	2	-	-	3	1
05	2	-	1	3	1	1	-	-	2	-	-	3	1	-	2	-	1	3	2	1	1	2
06	3	-	2	1	-	1	-	-	1	1	2	3	1	-	3	2	-	2	1	3	3	3
07	3	-	2	-	1	2	-	1	-	3	1	2	-	1	1	1	-	2	2	-	-	3
09																						
10	2	-	2	-	-	1	-	-	-	1	3	3	-	-	-	1	3	-	1	1	2	1
11	1	-	2	1	1	2	-	1	-	1	3	3	2	-	3	2	3	2	1	2	2	3
12	3	3	3	2	1	2	-	-	2	-	2	3	-	-	2	3	1	-	-	3	-	2
14	3	1	2	1	1	1	-	1	1	3	3	3	1	1	1	1	1	2	1	3	1	3
15	3	2	3	1	2	2	-	-	-	2	2	3	-		3	3	2	2	3	1	2	2
17																						
18	2	-	2	1	1	2	-	1	1	1	2	3	1	-	2	2	3	2	2	1	1	1
19																						
21	3	2	3	1	1	1	-	1	1	1	3	3	1	1	3	1	1	1	1	1	2	3
22	1	-	2	-	1	-	-	-	2	-	2	3	1	-	2	3	2	3	1	2	3	1
23	1	-	3	1	1	1	-	-	1	2	3	2	-	2	2	2	2	1	2	2	2	2
24																						
25	3	-	3	1	1	3	-	-	-	-	-	3	-	1	3	3	1	-	1	3	1	-
26	1	-	3	-	-	1	-	-	1	1	2	3	-	-	1	-	-	1	1	2	-	2
27	2	1	3	3	1	2	-	1	-	3	3	2	1	3	2	1	1	1	3	1	1	3
29	2	-	2	-	-	1	1	-	-	3	3	3	-	1	3	3	1	1	1	-	1	1
30																						
31	2	1	3	2	1	2	1	-	1	3	3	3	-	-	1	2	1	1	1	1	1	2
32	3	1	2	2	2	3	1	1	-	1	2	3	1	1	3	3	3	3	2	3	1	1
33	2	-	2	1	-	2	-	-	-	1	3	3	-	1	1	-	2	1	1	2	1	3
34	3	-	2	-	1	2	-	-	2	-	-	3	-	3	2	1	-	2	1	-	-	2
35																						
36	3	-	3	3	1	3	-	1	1	3	3	3	1	1	3	1	1	2	2	3	3	3
37	3	-	3	-	2	2	1	1	1	1	1	3	1	2	1	2	3	1	2	2	3	3
38	2	-	3	2	-	1	-	-	1	-	1	2	-	-	-	3	2	2	2	3	3	3
39	2	-	1	1	-	1	-	1	-	1	2	3	-	-	2	-	1	-	2	1	1	-
40	2	-	3	1	1	2	-	-	1	-	-	3	-	-	3	3	2	-	2	1	-	3
41	2	1	2	1	1	2	1	1	-	3	3	3	2	-	3	3	3	3	2	2	3	3
42	2	1	2	1	1	2	-	-	-	1	2	3	1	-	3	3	-	-	2	1	3	2
43	3	-	2	1	2	2	-	1	-	-	2	3	1	1	2	3	-	2	2	1	-	2
44	3	2	3	1	1	2	-	1	2	1	-	3	-	-	3	3	3	3	2	3	3	3
45																						
46	1	-	3	1	-	1	-	-	1	1	2	3	-	1	2	1	-	2	2	3	2	1
48	3	1	3	1	1	1	1	1	1	-	-	3	1	-	2	2	2	2	1	1	2	2

Q14. READING EXPERIENCE

	a GEOGRAPHY	b FOREIGN CULTURES	c ANCIENT HISTORY	d MODERN HISTORY	e NATURAL SCIENCES	f APPLIED TECHNOLOGY	g LIFE SCIENCES	h CLASSICAL LIT.	i MODERN LIT.	j COMP. RELIGION	k PHILOSOPHY	l EDUCATION	m LANGUAGE	n "HOW TO" BOOKS	o BIOGRAPHIES
01	5	20	20	10	50	–	50	10	5	20	10	10	5	5	5
02	20	20	50	50	50	10	200	200	1000	5	50	20	10	20	50
03	10	20	10	50	20	5	10	100	500	10	50	10	50	5	50
04	20	100	100	100	50	5	10	500	200	5	50	200	500	20	20
05	20	50	50	50	200	10	20	200	200	10	10	20	5	50	50
06	10	200	50	100	10	50	200	200	500	100	200	100	20	200	20
07	20	100	5	5	20	5	1000	200	200	500	500	1000	20	10	500
09															
10	100	50	100	50	100	50	20	200	200	100	100	10	20	50	100
11	5	20	20	10	5	10	5	50	50	5	50	100	200	50	20
12	10	20	20	20	5	–	–	20	500	5	5	5	500	100	5
14	50	10	5	10	50	500	5	20	10	5	–	10	5	50	20
15	20	10	10	20	–	10	10	20	200	10	20	50	50	50	20
17															
18	5	10	10	50	5	–	50	100	100	–	5	5	5	20	200
19															
21	10	20	5	20	5	5	10	10	10	5	20	50	5	5	10
22	–	–	–	–	–	–	–	10	10	–	–	5	–	20	10
23	5	5	20	20	100	5	50	200	1000	–	–	10	10	200	100
24															
25	20	50	100	50	5	5	5	10	20	–	5	100	5	–	20
26	10	5	5	50	20	–	100	50	50	–	–	5	–	20	200
27	20	20	–	50	5	50	5	100	100	5	–	5	–	100	50
29	50	50	100	100	50	10	50	100	250	10	5	20	5	20	50
30															
31	10	10	10	20	20	5	5	5	500	20	50	10	–	20	100
32	50	100	20	20	500	20	20	10	20	5	50	5	50	20	20
33	10	100	50	20	20	10	50	200	500	10	10	50	100	100	100
34	20	20	10	5	50	50	100	5	10	5	20	50	–	10	–
35															
36	100	100	100	50	20	5	5	200	200	50	200	100	100	200	200
37	10	20	50	50	50	10	500	100	200	10	50	5	20	5	50
38	10	50	100	50	10	5	5	200	500	10	100	500	500	20	50
39	50	5	20	200	–	20	10	10	50	10	5	200	10	20	50
40	100	20	30	20	–	5	5	20	50	–	–	–	–	–	10
41	500	200	100	50	1000	20	1000	200	500	5	50	1000	200	200	100
42	5	50	5	20	5	5	5	–	50	50	200	200	200	5	20
43	200	50	20	20	500	50	1000	50	100	5	20	20	10	200	100
44	5	–	5	5	5	5	1000	200	20	10	100	20	–	200	100
45															
46	–	10	5	10	100	20	500	50	50	–	5	10	20	50	5
48	10	50	20	100	10	10	10	10	50	50	10	500	5	20	20

Q14. READING EXPERIENCE, CONT'D.

	FICTION p	POLITICS q	ECOLOGY r	SPORT s	TRUE ADVENTURE t	RELIGIOUS TEXTS u	ART, ARCHITECT. v	MUSIC w	MATHS, STATS x	PSYCHOLOGY y	LAW z	ECONOMICS aa	SELF-IMPROVEMENT bb	OCCULT cc	PORNOGRAPHY dd
01	5	–	5	5	–	10	5	–	5	5	–	–	5	10	–
02	1000	50	200	5	50	2	100	20	5	50	5	5	5	–	5
03	500	50	5	5	10	2	20	10	5	500	5	5	5	5	50
04	500	50	10	10	50	5	100	200	50	20	100	20	20	20	20
05	500	20	10	5	20	2	20	5	5	10	–	–	–	10	3
06	1000	100	50	10	50	10	200	10	10	200	10	5	50	50	50
07	1000	1000	10	10	1000	1	5	5	–	20	–	–	5	–	–
09															
10	500	20	20	5	20	2	20	20	50	20	5	10	20	10	20
11	500	10	5	5	5	3	10	10	–	10	5	5	50	10	–
12	10000	5	5	–	–	1	20	5	–	20	–	–	20	50	–
14	200	5	5	–	20	1	10	5	10	5	5	–	5	–	–
15	700	50	20	20	20	20	20	10	–	10	–	–	20	5	20
17															
18	1000	5	5	5	20	1	20	20	–	–	–	5	10	5	–
19															
21	5	10	10	5	10	2	100	10	–	10	–	–	5	5	–
22	100	–	–	5	–	1	–	5	–	50	–	–	10	–	5
23	1000	20	10	–	5	2	5	5	10	5	5	5	5	5	–
24															
25	200	20	–	50	20	1	20	10	5	–	–	10	5	–	5
26	500	50	–	5	5	1	10	10	–	5	5	–	–	–	–
27	50	5	–	–	–	1	5	–	20	–	5	10	–	–	–
29	250	5	10	10	10	4	10	5	5	5	5	100	–	–	–
30															
31	1000	50	10	10	50	3	10	5	–	20	5	5	100	–	–
32	500	20	200	5	50	–	5	5	10	10	20	200	10	5	5
33	500	10	10	–	10	4	100	10	5	50	5	10	20	–	20
34	100	5	20	10	20	3	5	–	10	5	–	10	–	–	5
35															
36	500	100	20	5	200	20	20	50	200	50	200	1000	20	50	–
37	500	10	100	5	10	3	10	200	10	5	–	–	–	–	5
38	1000	10	5	–	20	20	50	50	–	100	–	–	20	5	–
39	200	10	5	5	10	–	20	5	5	50	5	20	5	5	–
40	100	5	5	20	20	–	–	–	–	–	–	–	–	–	–
41	1000	20	500	100	100	1	500	5	200	100	–	5	5	5	10
42	500	200	10	–	5	4	5	–	–	10	–	10	5	10	5
43	1000	50	500	200	20	–	20	–	10	50	10	20	50	10	20
44	1000	10	5	–	10	1	20	5	–	100	–	–	10	5	–
45															
46	1000	5	–	–	–	1	5	–	50	–	–	–	–	–	5
48	1000	20	5	5	10	20	5	5	20	50	5	5	100	5	–

Raw data: number of respondents allocating each Quality to each of the seven options.

			A	B	C	D	E	F	G	
1	A1	!	1	0	1	12	25	1	2	42
2	A2	!	0	0	6	22	12	0	2	43
3	A3	!	0	0	5	18	9	4	6	42
4	A4	!	2	0	6	16	15	2	1	42
5	A5	!	0	0	3	24	13	1	2	43
6	A6	!	1	1	2	21	13	1	3	42
7	A7	!	0	0	12	22	5	1	2	42
8	A8	!	0	0	8	26	6	0	2	42
9	A9	!	1	0	4	15	19	4	2	42
10	A10	!	0	0	5	23	10	2	3	42
11	A11	!	6	2	4	13	11	3	4	43
12	A12	!	1	1	2	15	13	6	5	43
13	A13	!	0	1	4	23	10	2	0	42
14	A14	!	0	0	4	25	9	0	1	43
15	A15	!	0	0	7	29	5	0	1	42
16	A16	!	0	0	7	29	5	0	1	42
17	A17	!	0	1	7	11	12	6	5	42
18	A18	!	0	0	7	21	10	2	2	42
19	A19	!	0	4	10	14	8	4	2	42
20	A20	!	0	4	15	18	3	0	1	42
21	A21	!	6	1	9	26	4	1	1	42
22	A22	!	1	1	6	15	14	1	1	42
23	B1	!	0	2	15	18	6	0	1	42
24	B2	!	0	5	15	16	4	0	0	42
25	B3	!	0	0	9	24	6	2	0	42
26	B4	!	0	0	9	18	6	4	2	42
27	B5	!	0	10	15	11	5	0	1	43
28	B6	!	0	2	16	17	2	3	1	42
29	C1	!	0	0	6	24	5	6	2	42
30	C2	!	1	5	6	16	12	0	0	43
31	C3	!	1	1	2	12	18	7	1	42
32	C4	!	0	0	4	20	12	6	1	43
33	C5	!	0	1	6	33	1	0	1	42
34	C6	!	0	1	8	27	3	3	0	42
35	C7	!	1	2	6	16	13	3	1	42
36	C8	!	3	3	3	19	5	6	4	43
37	C9	!	0	0	6	23	12	1	0	42
38	C10	!	0	1	5	22	8	1	5	42
39	C11	!	0	0	3	32	6	1	0	42
40	D1	!	1	6	15	15	3	1	1	42
41	D2	!	1	7	2	7	15	6	4	42
42	D3	!	0	10	18	9	2	0	3	43
43	D4	!	0	3	13	14	7	4	1	42
44	D5	!	1	6	15	9	2	4	5	42
45	D6	!	2	1	10	24	3	1	1	43
46	D7	!	0	0	11	21	8	1	1	43
47	D8	!	0	6	15	20	4	2	5	42
48	D9	!	6	10	3	18	6	0	1	43
49	D10	!	1	2	6	24	6	3	0	42
50	D11	!	0	3	10	16	11	3	0	43
51	D12	!	16	5	2	3	1	4	2	42
52	D13	!	0	3	9	17	6	6	3	43
53	D14	!	2	3	4	13	15	5	0	42
54	E1	!	0	3	7	21	8	2	0	42
55	E2	!	2	9	2	9	14	5	1	42
56	E3	!	0	0	6	24	10	1	1	42
57	E4	!	0	3	7	14	13	5	1	43
58	E5	!	0	1	21	16	2	0	2	42
59	E6	!	0	3	7	17	12	3	1	43
60	F1	!	5	5	4	6	14	4	2	42
61	F2	!	3	2	8	13	12	3	3	42
62	F3	!	0	10	13	10	5	1	3	42
63	F4	!	0	4	18	13	7	0	0	42
64	F5	!	0	6	3	16	14	1	2	42
65	F6	!	0	6	3	21	9	1	2	42
66	F7	!	3	8	0	12	13	5	1	42
67	F8	!	0	5	12	21	4	0	0	42
68	F9	!	1	4	2	15	19	0	1	42
69	F10	!	0	3	5	27	4	1	2	42
70	F11	!	0	7	5	19	9	1	1	42
71	F12	!	0	0	3	27	12	0	0	42
72	F13	!	1	0	3	34	14	0	0	42
73	F14	!	3	4	0	5	14	15	1	43
74	F15	!	0	1	1	11	17	6	6	42
75	F16	!	5	5	1	11	17	0	3	42
76	F17	!	1	0	4	26	10	0	1	42
77	F18	!	0	19	9	9	4	0	1	42
78	F19	!	0	3	13	15	6	5	0	42
79	F20	!	24	3	0	5	5	1	3	43
80	F21	!	1	7	4	25	5	1	0	43
81	F22	!	0	2	3	25	12	0	0	42
82	F23	!	0	2	3	13	15	4	5	42
83	G1	!	0	23	6	7	4	0	2	42
84	G2	!	2	5	5	13	7	9	1	42
85	G3	!	3	5	6	22	5	1	0	42
86	G4	!	1	3	7	27	2	1	1	42
87	G5	!	0	1	5	26	6	1	1	42
88	G6	!	0	0	4	18	5	10	5	42
89	H1	!	0	2	16	22	3	0	0	43
90	H2	!	0	2	3	25	10	1	1	42
91	H3	!	0	18	4	5	6	4	2	42
92	H4	!	0	3	18	20	1	0	0	42
93	H5	!	0	0	2	21	19	0	0	42
94	H6	!	1	4	4	23	10	1	0	43
95	H7	!	0	0	6	25	7	3	1	42
96	H8	!	0	3	9	25	5	0	0	42
97	I1	!	0	0	1	16	21	2	2	42
98	I2	!	0	0	0	15	18	8	1	42
99	I3	!	0	6	10	17	7	1	1	43
100	I4	!	0	2	11	17	7	3	2	42
101	I5	!	0	2	6	23	11	0	1	42
102	I6	!	0	1	2	21	14	5	1	43
103	I7	!	0	1	11	24	4	0	2	42
104	I8	!	0	0	11	25	4	0	2	42
105	J1	!	10	6	2	9	4	7	4	42
106	J2	!	1	5	3	21	5	7	0	42
107	J3	!	6	2	7	14	4	7	2	42
108	J4	!	0	1	21	9	10	1	0	42
109	J5	!	5	1	1	30	13	1	1	42
110	J6	!	0	5	11	18	5	3	0	42

111	E1	:	0	35	2	4	5	4	2	42
112	E2	:	4	11	4	9	6	5	1	42
113	E3	:	5	9	7	14	4	0	3	42
114	E4	:	0	3	10	19	6	1	1	42
115	E5	:	3	5	0	2	7	26	1	42
116	E6	:	2	6	4	30	5	4	2	42
117	E7	:	4	3	3	9	15	6	2	42
118	E8	:	2	2	4	27	5	0	2	42
119	G1	:	1	2	11	14	12	1	1	42
120	G2	:	1	1	10	25	4	0	1	42
121	G3	:	0	2	11	25	3	0	1	42
122	G4	:	0	2	14	24	2	0	0	42
123	G5	:	0	3	8	21	9	1	0	42
124	G6	:	1	0	13	23	5	0	0	42
125	G7	:	0	0	8	28	5	0	1	42
126	G8	:	0	0	4	30	7	1	0	42
127	G9	:	1	2	12	23	3	1	0	42
128	G10	:	4	13	2	17	6	0	0	42
129	G11	:	0	1	0	11	26	3	3	42
130	G12	:	0	0	2	23	14	2	1	42
131	G13	:	1	4	4	20	12	0	1	42
132	H1	:	0	1	6	27	6	0	0	42
133	H2	:	3	1	2	32	4	0	0	42
134	H3	:	0	0	4	17	10	6	3	42
135	H4	:	0	0	2	32	6	0	0	42
136	H5	:	0	0	6	35	5	0	0	42
137	H6	:	1	0	6	21	14	1	0	42
138	H7	:	2	3	6	14	8	7	3	42
139	H8	:	1	0	5	29	6	0	1	42
140	H9	:	0	0	3	24	14	0	3	42
141	H10	:	0	0	3	37	3	0	0	42
142	H11	:	3	1	0	26	10	3	0	42
143	H12	:	1	4	4	28	4	3	1	42
144	H13	:	0	1	2	24	11	4	0	42
145	H14	:	0	1	4	25	10	1	1	42
146	H15	:	0	1	4	31	5	0	1	42
147	H16	:	13	9	1	5	6	3	0	42
148	N1	:	1	0	8	30	3	0	0	42
149	N2	:	0	3	2	13	22	1	1	42
150	N3	:	2	1	8	21	5	2	3	42
151	N4	:	1	0	3	12	23	1	4	42
152	N5	:	3	1	12	20	4	1	1	42
153	N6	:	0	0	6	25	9	0	1	42
154	N7	:	0	1	15	16	7	1	0	42
155	N8	:	1	2	5	27	4	2	1	42
156	N9	:	1	2	15	16	6	0	2	42
157	N10	:	1	2	16	22	5	0	1	42
158	N11	:	1	1	14	25	5	0	0	42
159	N12	:	0	1	5	19	14	1	1	42
160	N13	:	3	2	3	17	16	2	0	42
161	N14	:	1	4	14	18	1	1	2	42
162	N15	:	1	5	3	16	11	0	5	42
163	N16	:	0	3	10	16	5	3	3	42
164	N17	:	0	1	6	29	4	0	0	42
165	N18	:	2	5	3	24	6	0	2	42
166	N19	:	0	4	0	30	5	2	1	42
167	N20	:	1	5	3	23	3	1	5	42
168	N21	:	3	6	2	15	7	5	1	42
169	N22	:	0	3	1	9	30	0	3	42
170	O1	:	1	0	3	21	10	3	4	42
171	O2	:	0	0	6	31	5	0	0	42
172	O3	:	1	1	11	22	4	1	2	42
173	O4	:	8	14	4	11	2	1	1	42
174	O5	:	0	3	14	24	0	0	1	42
175	O6	:	0	7	16	16	1	0	2	42
176	P1	:	0	1	7	26	7	1	0	42
177	P2	:	0	0	3	27	10	1	2	42
178	P3	:	0	2	3	16	14	3	4	42
179	P4	:	0	4	7	22	8	0	1	42
180	P5	:	0	0	2	6	12	21	1	42
181	P6	:	1	0	1	24	15	0	1	42
182	P7	:	0	1	13	23	3	0	2	42
183	P8	:	0	1	4	28	8	0	1	42
184	P9	:	0	0	13	25	4	0	0	42
185	P10	:	0	2	20	19	1	0	0	42
186	P11	:	0	4	8	24	5	0	1	42
187	P12	:	0	0	2	20	16	3	1	42
188	P13	:	0	2	13	22	2	0	3	42
189	P14	:	0	1	5	31	5	0	0	42
190	P15	:	0	1	1	20	15	3	0	42
191	P16	:	0	3	4	20	10	0	5	42
192	P17	:	0	3	13	19	4	2	1	42
193	P18	:	0	0	14	25	1	1	1	42
194	P19	:	0	1	0	16	5	0	17	42
195	P20	:	0	12	6	12	6	3	3	42
196	P21	:	0	14	10	12	4	0	2	42
197	P22	:	0	1	3	31	10	3	2	42
198	P23	:	0	0	1	26	12	0	3	42
199	P24	:	0	1	3	33	5	0	0	42
200	P25	:	0	0	10	28	3	0	1	42
201	P26	:	0	2	6	25	5	3	3	42
202	P27	:	0	4	6	25	5	1	1	42
203	P28	:	0	1	10	25	4	1	1	42
204	Q1	:	2	9	1	12	10	6	2	42
205	Q2	:	1	2	7	16	12	3	1	42
206	Q3	:	1	2	3	12	11	11	2	43
207	Q4	:	0	1	3	24	13	1	1	42
208	Q5	:	0	10	3	15	9	5	1	42
209	R1	:	0	0	4	19	15	3	1	42
210	R2	:	0	1	3	15	19	2	2	42
211	R3	:	0	3	5	15	16	1	2	42
212	R4	:	1	0	2	19	11	8	1	43
213	R5	:	1	7	9	23	2	0	0	42
214	R6	:	0	3	5	28	3	0	0	42
215	R7	:	0	5	8	22	5	1	1	43
216	R8	:	0	6	5	16	11	0	2	42
217	R9	:	0	0	1	10	29	8	3	42
218	R10	:	0	4	0	14	13	5	6	42
219	R11	:	0	0	1	18	14	7	4	42
220	R12	:	0	3	2	15	14	7	1	42
221	R13	:	1	6	1	19	10	1	4	42
222	R14	:	1	5	5	20	8	0	3	42

223	R15	!	1	3	2	10	12	7	7	42
224	S1	!	1	3	3	20	9	6	0	42
225	S2	!	1	3	2	17	14	4	1	42
226	S3	!	1	6	2	21	9	1	2	42
227	S4	!	0	6	5	11	12	4	4	42
228	S5	!	0	7	0	7	15	11	2	42
229	S6	!	0	2	3	25	7	2	3	42
230	S7	!	0	1	1	11	19	9	1	42
231	S8	!	0	4	1	21	11	2	3	42
232	S9	!	6	27	1	5	1	0	0	42
233	S10	!	0	2	2	11	13	10	4	42
234	T1	!	0	1	6	27	7	0	1	42
235	T2	!	4	3	4	24	3	3	1	42
236	T3	!	0	0	4	28	6	4	0	42
237	T4	!	1	0	4	26	9	0	0	42
238	T5	!	1	0	2	27	12	0	0	42
239	T6	!	1	1	7	26	4	1	2	42
240	T7	!	0	4	8	28	2	0	0	42
241	T8	!	2	5	6	21	5	0	1	42
242	T9	!	19	1	3	12	5	0	2	42
243	T10	!	0	0	2	30	9	0	1	42
244	T11	!	2	2	3	29	6	0	0	42
245	T12	!	1	2	2	20	10	4	3	42
246	T13	!	0	0	1	26	13	1	1	42
247	U1	!	0	5	6	14	11	5	1	42
248	U2	!	0	1	9	15	13	3	1	42
249	U3	!	0	2	2	19	13	5	1	42
250	U4	!	0	4	3	13	12	9	1	42
251	U5	!	0	3	1	25	10	2	1	42
252	U6	!	0	3	2	21	14	2	0	42
253	U7	!	0	15	1	17	5	2	2	42
254	U8	!	1	6	7	14	8	3	1	42
255	U9	!	0	4	1	20	15	0	2	42
256	U10	!	0	0	7	28	5	0	2	42
257	U11	!	0	3	7	23	7	0	2	42
258	U12	!	0	3	5	28	4	1	1	42
259	U13	!	0	1	13	24	2	0	2	42
260	U14	!	6	14	12	9	0	0	1	42
261	U15	!	0	2	12	22	4	0	2	42
262	U16	!	0	1	13	21	4	1	2	42
263	U17	!	0	1	6	21	9	3	2	42
264	U18	!	0	4	4	14	14	4	2	42
265	U19	!	1	3	7	20	7	3	1	42
266	U20	!	1	1	0	12	9	18	1	42
267	U21	!	0	0	8	18	12	8	2	42
268	U22	!	0	1	3	23	8	5	2	42
269	U23	!	1	2	3	14	15	5	2	42
270	U24	!	1	5	4	12	10	6	3	42
271	U25	!	0	6	14	17	3	1	1	42
272	U26	!	1	4	5	24	6	0	2	42
273	V1	!	0	7	6	14	8	3	4	42
274	V2	!	0	1	0	9	23	6	3	42
275	V3	!	0	0	1	18	21	0	1	42
276	V4	!	0	0	7	26	5	2	2	42
277	V5	!	0	9	15	15	1	0	2	42
278	V6	!	0	0	17	23	1	0	1	42
279	V7	!	0	4	10	26	1	0	1	42
280	V8	!	0	1	9	26	6	0	0	42
281	V9	!	0	3	19	16	2	0	0	42
282	W1	!	0	1	15	23	2	0	1	42
283	W2	!	0	1	8	22	8	1	2	42
284	W3	!	2	4	2	22	9	1	2	42
285	W4	!	1	2	7	22	7	2	1	42
286	W5	!	0	4	13	12	6	5	2	42
287	W6	!	0	4	6	21	8	2	1	42
288	W7	!	0	3	3	18	11	6	1	42
289	W8	!	0	5	20	13	2	0	2	42
290	X1	!	1	3	3	16	17	0	2	42
291	X2	!	0	0	2	17	23	0	0	42
292	X3	!	0	2	4	19	16	0	1	42
293	X4	!	12	3	1	15	5	1	5	42
294	X5	!	12	5	5	15	2	0	3	42
295	X6	!	1	2	3	23	9	2	2	42
296	X7	!	2	2	3	19	12	3	1	42
297	X8	!	3	4	0	17	11	4	3	42
298	X9	!	1	2	2	16	13	7	1	42
299	X10	!	2	0	6	25	6	1	0	42
300	X11	!	0	5	5	20	6	1	3	42
301	X12	!	0	0	10	26	5	0	1	42
302	X13	!	0	0	7	27	4	1	1	42
303	X14	!	0	1	3	20	16	0	0	42
304	X15	!	0	1	6	26	6	1	0	42
305	X16	!	0	2	2	17	18	2	1	42
306	X17	!	1	1	4	27	11	2	0	42
307	Y1	!	3	4	0	16	11	3	5	42
308	Y2	!	0	0	7	29	4	0	0	42
309	Y3	!	0	0	1	22	17	0	2	42
310	Y4	!	0	0	3	24	12	1	1	42
311	Y5	!	1	2	3	14	15	1	5	42
312	Y6	!	0	1	0	19	21	0	1	42
313	Y7	!	0	1	2	13	17	1	7	42
314	Y8	!	1	2	0	15	20	0	1	42
315	Y9	!	1	3	1	20	12	1	4	42
316	Y10	!	1	1	1	27	13	0	1	42
317	Y11	!	2	0	4	15	11	2	7	42
318	Y12		0	0	6	25	7	3	0	42
319	Y13	!	0	3	4	22	1	3	7	42
320	Z1	!	1	2	15	16	2	1	1	42
321	Z2		0	1	2	25	11	0	0	42
322	Z3	!	0	2	4	24	11	0	1	42
323	Z4	!	1	3	6	20	6	2	2	42
324	Z5	!	0	1	2	15	21	1	0	42
325	Z6	!	1	7	4	18	6	1	1	42
326	Z7	!	2	2	3	21	8	0	5	42
327	Z8	!	0	4	3	23	7	1	1	42
328	Z9	!	0	2	3	24	11	1	1	42
329	Z10	!	0	4	7	16	9	1	4	42
330	AA1	!	1	2	7	14	15	2	1	42
331	AA2	!	2	3	2	17	15	1	7	42
332	AA3	!	1	5	11	22	1	0	1	42
333	AA4	!	1	0	4	20	15	1	1	42
334	AA5	!	0	1	1	24	12	1	2	42

335	AA6	0	1	10	27	3	0	1	42
336	AA7	0	0	6	19	13	2	2	42
337	AA8	0	4	1	15	16	0	2	42
338	AA9	0	0	6	29	7	0	0	42
339	AA10	0	2	9	20	7	3	1	42
340	AA11	0	1	6	26	8	0	1	42
341	AA12	0	0	1	20	16	2	3	42
342	BB1	1	11	0	9	11	4	6	42
343	BB2	1	2	5	20	9	0	5	42
344	BB3	1	3	0	9	19	6	4	42
345	BB4	0	2	4	29	6	0	1	42
346	BB5	0	1	4	16	12	4	5	42
347	BB6	0	4	6	26	3	1	2	42
348	BB7	3	17	3	12	3	2	2	42
349	BB8	0	22	1	9	7	0	3	42
350	BB9	4	7	0	17	11	2	3	42
351	BB10	0	5	8	26	1	1	1	42
352	BB11	0	2	3	23	9	0	2	42
353	BB12	0	2	10	20	5	3	1	42
354	CC3	0	2	5	25	4	3	3	42
355	CC4	0	0	6	23	8	4	1	42
356	CC5	0	2	13	17	7	1	2	42
357	CC6	0	1	7	25	5	2	2	42
358	CC7	0	1	5	11	8	14	1	42
359	CC8	0	3	10	24	3	1	1	42
360	CC9	0	1	3	15	7	9	6	42
361	CC10	0	0	7	22	6	3	3	42
362	CC11	2	6	4	14	7	1	7	42
363	CC12	0	4	4	15	7	3	3	42
364	CC13	14	11	0	7	0	0	7	42
365	CC14	1	1	1	25	4	1	6	42
366	CC15	0	0	2	16	16	3	1	42
367	CC16	1	2	5	27	4	1	2	42
368	CC17	4	4	3	11	5	7	3	42
369	CC18	1	1	17	21	1	1	1	42
370	CC19	0	1	15	12	1	0	1	42
371	CC20	2	6	4	11	6	4	9	42
372	CC21	3	11	7	17	1	3	3	42
373	CC22	0	6	21	14	0	0	1	42
374	CC23	7	6	10	15	3	2	3	42
375	CC24	0	4	9	17	5	1	4	42
376	DD1	3	2	7	14	7	0	0	42
377	DD2	6	1	13	15	7	0	0	42
378	DD3	0	3	8	22	7	3	0	42
379	DD4	1	4	3	21	8	1	3	42
380	DD5	1	3	3	25	4	3	3	42
381	DD6	1	1	8	27	4	0	1	42
382	DD7	0	2	8	21	1	0	1	42
383	DD8	4	13	4	15	5	0	2	42
384	DD9	7	17	1	10	6	0	1	42
385	DD10	0	1	2	20	14	3	2	42
386	DD11	3	7	10	16	3	0	3	42
387	DD12	0	3	11	20	1	0	0	42
388	DD13	0	0	7	27	3	1	0	42
389	EE1	1	4	5	14	19	0	0	42
390	EE2	1	1	11	19	5	1	2	42
391	EE3	0	3	17	19	2	0	1	42
392	EE4	1	9	10	18	1	0	3	42
393	EE5	0	5	8	21	7	1	0	42
394	EE6	0	3	33	5	0	0	1	42
395	EE7	0	5	5	24	8	0	0	42
396	EE8	0	7	4	23	6	0	0	42
397	EE9	0	3	12	15	4	4	4	42
398	EE10	0	4	34	2	0	0	2	42
399	EE11	0	1	6	28	4	1	2	42
400	EE12	0	3	3	23	7	1	5	42
401	EE13	0	2	5	21	8	6	0	42
402	EE14	0	10	3	17	11	1	0	42
403	EE15	0	21	3	12	4	1	1	42
404	EE16	0	14	13	12	3	0	0	42
405	EE17	0	1	16	24	0	0	1	42
406	EE18	0	5	7	22	6	1	1	42
407	EE19	0	1	13	25	2	0	1	42
408	EE20	0	4	8	27	3	0	2	42
409	EE21	0	2	10	28	2	0	1	42
410	EE22	0	7	11	19	3	0	1	42
411	EE23	0	19	5	21	5	0	0	42
412	EE24	0	2	9	29	5	0	1	42
413	EE25	0	5	13	21	2	0	1	42
414	EE26	0	6	3	23	6	2	2	42
415	EE27	0	13	4	20	3	0	2	42
416	EE28	0	14	6	12	7	1	2	42
417	FF1	0	1	14	20	2	0	0	42
418	FF2	0	1	15	21	1	0	1	42
419	FF3	0	1	5	25	7	0	1	42
420	FF4	0	1	5	26	7	0	1	42
421	FF5	0	2	11	26	1	0	2	42
422	FF6	0	1	4	33	4	0	0	42
423	FF7	1	2	9	23	0	1	0	42
424	FF8	0	0	2	30	10	0	0	42
425	FF9	0	0	9	29	4	0	0	42
426	FF10	0	3	8	24	7	1	1	42
427	FF11	0	0	1	25	15	0	1	42
428	FF12	0	5	7	22	11	0	1	42
429	FF13	0	5	5	25	7	0	0	42
430	FF14	0	0	9	29	3	1	0	42
431	FF15	0	1	4	27	8	0	1	42
432	FF16	1	0	7	32	2	0	0	42
433	FF17	0	1	2	25	12	1	1	42
434	FF18	0	6	0	18	7	5	6	42
435	FF19	0	2	1	24	14	0	1	42
436	FF20	0	0	5	25	7	0	1	42
437	FF21	0	1	17	21	3	0	1	42
438	FF22	0	2	4	27	11	0	1	42
439	FF23	0	7	10	22	3	1	0	42
440	GG1	0	0	5	25	11	0	0	42
441	GG2	0	1	7	20	15	1	1	42
442	GG3	2	2	10	23	2	0	1	42
443	GG4	0	1	2	21	17	1	0	42
444	GG5	0	0	0	27	13	2	0	42
445	GG6	0	4	11	20	3	1	1	42
446	GG7	0	0	1	23	15	1	1	42

447	GG8	1	1	1	25	7	1	1	42
448	GG9	1	1	2	25	17	1	3	42
449	GG10!	1	0	0	15	23	2	1	42
450	GG11!	0	1	1	4	14	14	8	42
451	GG12!	5	11	1	7	7	5	6	42
452	GG13!	0	2	3	16	10	3	8	42
453	GG14!	1	1	7	29	4	0	0	42
454	HH1 !	1	0	5	31	4	0	1	42
455	HH2 !	0	3	1	23	14	1	0	42
456	HH3 !	7	13	1	7	10	3	1	42
457	II1 !	0	10	4	15	8	2	3	42
458	II2 !	0	3	2	19	15	1	2	42
459	II3 !	0	0	2	26	10	1	1	42
460	II4 !	0	1	1	19	18	2	1	42
461	JJ1 !	1	20	11	4	2	1	3	42
462	JJ2 !	0	17	5	9	8	2	1	42
463	JJ3 !	0	10	12	18	2	0	0	42
464	JJ4 !	0	10	7	4	8	11	2	42
465	JJ5 !	0	4	11	21	6	0	0	42
466	KK1 !	0	5	23	12	1	0	1	42
467	KK2 !	0	5	7	26	4	0	0	42
468	KK3 !	0	11	5	20	4	1	1	42
469	KK4 !	0	3	1	23	6	2	2	42
470	KK5 !	1	0	7	30	4	1	1	42
471	KK6 !	4	1	1	27	10	0	1	42
472	KK7 !	0	1	17	18	5	1	0	42
473	KK8 !	0	2	7	24	4	2	1	42
474	KK9 !	1	0	1	28	11	1	1	42
475	LL1 !	3	6	15	17	4	0	3	42
476	LL2 !	0	7	2	24	2	1	0	42
477	LL3 !	0	27	9	15	7	3	0	42
478	LL4 !	0	7	5	28	1	0	0	42
479	LL5 !	3	3	2	23	11	1	3	42
480	LL6 !	0	27	2	16	3	0	1	42
481	LL7 !	3	32	7	13	4	0	1	42
482	LL8 !	1	5	14	14	3	1	1	42
483	LL9 !	19	11	1	0	7	0	3	42
484	MM1 !	1	2	1	16	15	6	0	42
485	MM2 !	0	3	1	25	8	1	0	42
486	MM3 !	0	1	3	18	16	3	1	42
487	MM4 !	0	3	4	19	11	3	1	42
488	MM5 !	1	5	2	14	7	1	1	42
489	MM6 !	0	1	1	27	8	1	1	42
490	MM7 !	1	1	1	29	7	1	1	42
491	MM8 !	0	0	1	27	11	1	1	42
492	MM9 !	0	1	2	7	27	5	0	42
493	NN1 !	0	2	1	16	15	7	1	42
494	NN2 !	0	1	1	15	18	7	0	42
495	NN3 !	0	1	1	7	24	11	2	42
496	NN4 !	1	1	1	1	11	20	8	42
497	NN5 !	0	1	1	3	17	14	1	42
498	NN6 !	0	1	1	10	19	9	0	42
499	NN7 !	0	1	1	14	21	5	0	42
500	NN8 !	0	1	1	7	25	7	0	42
501	NN9 !	0	1	1	19	16	4	0	42

503	NN10!	1	2	11	22	4	1	1	42
504	NN11!	1	4	5	24	4	1	1	42
505	NN12!	0	2	5	23	11	1	1	42
506	NN13!	0	4	10	25	1	0	2	42
507	NN14!	0	4	12	20	6	0	0	42
508	NN15!	0	12	17	8	4	0	1	42
509	NN16!	0	2	5	24	10	1	0	42
510	NN17!	0	6	15	17	2	1	1	42
511	NN18!	0	4	13	18	5	0	2	42
512	NN19!	0	1	7	15	9	6	4	42
513	NN20!	0	5	9	28	0	0	0	42
514	NN21!	0	5	10	19	6	1	1	42
515	NN22!	2	1	8	23	3	1	4	42
516	NN23!	0	11	5	15	6	1	4	42
517	NN24!	0	0	0	7	31	2	2	42
518	NN25!	1	0	4	18	13	5	1	42
519	NN26!	0	4	29	5	0	0	0	42
520	NN27!	0	2	8	15	12	2	1	42
521	NN28!	0	6	32	3	0	0	0	42
522	NN29!	1	3	7	19	7	2	1	42
523	OO1 !	0	2	6	15	7	1	1	42
524	OO2 !	0	2	2	16	19	3	2	42
525	OO3 !	0	1	2	20	8	1	1	42
526	OO4 !	0	3	25	11	1	1	1	42
527	OO5 !	0	2	13	22	2	0	2	42
528	OO6 !	2	1	1	2	17	17	0	42
529	OO7 !	0	4	2	14	13	2	1	42
530	OO8 !	0	3	4	17	3	2	2	42
531	OO9 !	1	5	2	16	14	2	2	42
532	OO10!	0	2	1	25	9	2	1	42
533	OO11!	0	2	4	27	4	0	2	42
534	OO12!	3	4	7	27	3	2	1	42
535	OO13!	0	4	7	19	7	0	4	42
536	OO14!	0	2	13	23	1	0	3	42
537	OO15!	0	2	17	13	0	0	0	42
538	OO16!	0	3	16	17	1	1	1	42
539	OO17!	1	3	7	17	9	1	1	42
540	OO18!	1	3	3	23	7	0	1	42
541	OO19!	0	1	19	21	1	0	0	42
542	OO20!	0	1	7	32	1	1	1	42
543	PP1 !	0	3	23	3	7	1	3	42
544	PP2 !	0	2	23	13	1	2	0	42
545	PP3 !	0	1	10	29	0	1	1	42
546	PP4 !	0	0	21	23	3	0	0	42
547	PP5 !	0	0	9	27	3	1	1	42
548	PP6 !	1	2	4	27	5	0	1	42
549	PP7 !	0	4	6	11	11	4	4	42
550	PP8 !	0	1	0	12	5	6	1	42
551	PP9 !	0	4	22	11	1	1	1	42
552	PP10!	0	1	10	23	4	1	1	42
553	PP11!	2	1	15	9	0	1	3	42
554	PP12!	0	1	4	27	1	1	1	42
555	PP13!	0	2	1	25	4	0	1	42
556	PP14!	0	3	1	20	1	1	1	42
557	PP15!	1	3	6	15	12	1	0	42
558	QQ1 !	0	2	14	22	1	1	1	42

559	QQ2 !	0	2	2	27	9	1	1	42
560	QQ3 !	1	3	5	13	10	9	1	42
561	QQ4 !	0	0	10	29	2	1	0	42
562	QQ5 !	0	2	14	21	4	1	0	42
563	QQ6 !	0	2	4	26	8	1	1	42
564	QQ7 !	0	10	8	10	5	6	3	42
565	QQ8 !	5	4	10	15	8	0	0	42
566	QQ9 !	5	1	1	10	11	8	6	42
567	QQ10!	1	1	0	20	14	4	2	42
568	QQ11!	1	1	8	21	9	1	1	42
569	RR1 !	0	1	8	22	5	3	3	42
570	RR2 !	0	1	5	27	6	1	2	42
571	RR3 !	1	1	3	23	8	3	3	42
572	RR4 !	0	1	11	24	5	1	0	42
573	RR5 !	0	5	10	22	1	2	2	42
574	RR6 !	2	6	8	21	2	0	3	42
575	RR7 !	1	2	6	26	6	0	1	42
576	RR8 !	0	1	9	24	5	1	2	42
577	RR9 !	2	1	8	27	3	0	1	42
578	RR10!	1	7	3	17	6	1	5	42
579	RR11!	0	1	3	29	7	0	2	42
580	RR12!	0	2	7	18	6	3	6	42
581	RR13!	0	2	7	27	5	0	1	42
582	RR14!	6	7	6	9	7	5	2	42
583	RR15!	0	1	14	23	3	0	1	42
584	RR16!	0	3	6	20	7	1	5	42
585	RR17!	0	1	6	31	3	0	1	42
586	RR18!	0	3	7	15	9	0	7	42
587	RR19!	1	6	6	17	4	1	5	42
588	RR20!	0	1	0	14	12	7	5	42
589	RR21!	0	7	3	22	3	1	4	42
590	RR22!	0	3	7	18	5	0	7	42
591	RR23!	0	4	13	17	1	2	3	42
592	RR24!	0	2	8	28	5	1	1	42
593	RR25!	2	2	4	17	11	6	4	42
594	RR26!	0	4	4	28	4	0	2	42
595	RR27!	0	3	5	21	12	3	1	42
596	RR28!	0	2	7	28	3	1	1	42
597	RR29!	3	2	1	23	6	1	5	42
598	RR30!	0	8	7	20	2	1	4	42
599	RR31!	1	10	6	21	3	0	1	42
600	RR32!	0	1	4	32	3	1	1	42
601	SS1 !	0	1	2	19	17	3	0	42
602	SS2 !	2	7	5	22	4	1	1	42
603	SS3 !	0	3	7	24	8	1	1	42
604	SS4 !	0	3	6	24	15	3	0	42
605	SS5 !	0	0	12	18	9	1	2	42
606	SS6 !	0	3	9	17	9	3	3	42
607	SS7 !	1	5	5	19	7	4	1	42
608	SS8 !	0	1	10	26	3	1	1	42
609	SS9 !	3	3	5	11	9	1	10	42
610	SS10!	0	2	6	22	9	3	1	42
611	SS11!	0	1	3	23	12	1	2	42
612	SS12!	0	3	2	24	10	1	0	42
613	SS13!	0	2	4	18	13	3	2	42
614	SS14!	0	0	5	29	6	0	2	42

615	SS15!	0	0	7	30	2	1	2	42
616	SS16!	0	1	11	25	7	1	1	42
617	SS17!	3	2	6	25	5	1	0	42
618	SS18!	1	11	3	15	5	2	2	42
619	SS19!	9	7	2	10	10	4	0	42
620	TT1 !	0	3	14	23	1	0	1	42
621	TT2 !	0	3	3	26	9	0	1	42
622	TT3 !	1	5	2	28	5	0	1	42
623	TT4 !	0	6	1	28	5	1	1	42
624	TT5 !	0	4	3	28	6	0	1	42
625	TT6 !	0	0	19	21	1	0	1	42
626	TT7 !	0	6	9	23	3	0	1	42
627	TT8 !	5	6	1	3	11	16	0	42
628	TT9 !	2	4	10	23	1	0	2	42
629	TT10!	0	2	2	27	7	2	2	42
630	TT11!	2	9	7	16	5	1	2	42
631	TT12!	2	4	1	3	4	28	0	42
632	TT13!	0	1	12	23	5	0	1	42
633	TT14!	0	3	8	23	2	1	5	42
634	TT15!	0	5	4	21	8	0	4	42
635	TT16!	0	5	2	19	12	3	1	42
636	TT17!	0	0	6	21	9	4	2	42
637	TT18!	0	3	4	24	7	0	4	42
638	TT19!	0	1	3	17	20	0	1	42
639	TT20!	7	4	3	22	1	1	4	42
640	TT21!	6	2	3	25	3	0	3	42
641	TT22!	5	10	1	11	4	3	2	42
642	TT23!	0	6	7	21	5	0	3	42
643	UU1 !	0	0	4	27	9	0	2	42
644	UU2 !	0	7	32	2	0	0	1	42
645	UU3 !	0	2	37	3	0	0	0	42
646	UU4 !	0	9	13	16	1	1	2	42
647	UU5 !	0	10	7	10	11	1	0	42
648	UU6 !	0	13	21	6	1	0	1	42
649	UU7 !	0	13	6	20	1	0	2	42
650	UU8 !	0	12	10	17	1	1	0	42
651	UU9 !	0	10	16	14	1	0	1	42
652	UU10!	0	12	4	16	7	2	1	42
653	UU11!	0	8	17	15	3	1	1	42
654	UU12!	0	2	25	12	3	0	0	42
655	UU13!	0	4	26	12	0	0	0	42
656	UU14!	0	8	21	12	0	0	1	42
657	UU15!	0	1	22	17	0	0	1	42
658	UU16!	0	4	17	22	1	0	1	42
659	UU17!	0	2	11	27	0	0	0	42
660	UU18!	0	0	13	24	1	0	3	42
661	UU19!	0	2	17	20	3	0	0	42
662	UU20!	1	14	22	5	0	0	0	42
663	UU21!	0	10	15	13	4	0	0	42
664	UU22!	0	2	21	17	1	0	0	42
665	UU23!	0	12	21	8	1	1	0	42
666	UU24!	0	5	11	25	1	0	0	42

APPENDIX 11.5

DETAILED EVIDENCE FOR THE SYNTHESIS OF THE ELEVEN MAIN THEMES OF EDUCATEDNESS.

In setting out below the supporting evidence for the synthesis of the eleven main themes, I have included a small number of Qualities which did not qualify to be in the top set. This was only done to provide additional evidence in support of themes that had already been identified using Qualities that did appear in the top set. Those Qualities not in the top set are marked by an asterisk. I kept the use of such Qualities in the synthesis to a minimum, for although a high frequency of allocations to categories c and d do attest to the perceived importance of the relevant Qualities, the synthesis is primarily concerned with identifying Qualities that in themselves denote advanced educational development.

THEME 1: A STRONG SENSE OF SELF-WORTH

Qualities connected with this theme	Response						
	a	b	c	d	e	f	g
HH2 Is motivated to use his mind more from intrinsic enjoyment than possible recognition	0	3	1	23	14	1	0
D14 Is at home in any setting - doesn't feel out of place due to his "differentness".	2	3	4	13	15	5	0

The theme of self-worth also received eleven mentions at the interviews.

Respondents described it in phrases such as:

"Instilling a feeling of self-worth is very central - the well-spring of all further effort coming from the child. Given this base (of strong self-worth) his interpersonal skills have a better chance of developing, and so too have other qualities, even the sense of spiritual wholeness... If you wound the personality, then no amount of skills tacked on can compensate. The unharmed personality

is the essence of the educable person." (Resp. 02)

"To be creative requires determination, courage and faith in oneself." (Resp. 19)

"Self-confidence, self-assuredness comes from knowing you're competent. You need this confidence (without being arrogant) for all further development." (Resp. 22)

"One must feel accepted and free to be what one is. This goes back even to pre-birth, to being wanted as a prospective child. Unless one is free to be, one cannot let go of damaging influences and see what is needed for growth." (Resp. 24)

"One can't pay attention to others' needs if one has unresolved psychological problems of one's own." (Resp. 26)

Further support for this theme may be deduced from the following responses:

Quality	a	b	c	d	e	f	g
*B1 Has dignity - i.e. sense of self-worth.	0	2	15	18	6	0	1
*B2 Has a positive self-esteem.	0	5	15	18	4	0	0
*B3 Accepts himself, doesn't need to stand on others to prove himself.	0	2	9	24	5	2	0
*B4 Does not think meanly of himself or others.	0	5	9	16	6	4	2
*B6 Accepts his own sexual nature without guilt.	0	2	18	17	2	2	1

THEME 2: A POSITIVE ORIENTATION TO EXISTENCE.

This comprises 4 sub-themes: VERVE, FAITH, REVERENCE and the QUEST FOR WHOLENESS.

VERVE

The interviews produced seven mentions of verve, aliveness, playfulness, humour as valued attributes of the exceptionally developed person. Statements representative of these mentions include:

"It is important not to take oneself seriously, to understand that what you value most highly could seem ridiculous to someone else." (Resp. 09)

"The ability to converse with wit, sparkle and intrigue." (Resp. 09)

"The more widely exposed one is to culture, the more associations one can make and the more one can derive enjoyment from humour. If we can't laugh at ourselves and the world around us, how can optimism prevail?" (Resp. 29)

"Enjoyment of life: viewing it as rich, as fun, as a challenge - taking all opportunities at the flood." (Resp. 38)

Responses supporting this theme were:

	a	b	c	d	e	f	g
F5 Has a sense of humour which is subtle and philosophical, and not destructive.	0	6	3	16	14	1	2
Q4 Is inspired by life: shows interest, excitement and curiosity in life, despite being aware of damaging experiences.	0	1	2	24	13	1	1

*F3 Is cheerful: able to be happy and enjoy life, despite being aware of the problematic nature of the human condition.	0	10	13	10	5	1	3
*F4 Is able to laugh at himself.	0	4	18	13	7	0	0
*F21 Is playful, i.e. not inclined to take everything seriously, but ready to seek other ways of doing things/relating to ideas.	1	7	4	23	6	1	0

FAITH

"The power to give our moral impulses a reality is very weak... Faith amounts to a recognition of the validity of these germinal moral impulses, (despite the obstacles to carrying them out)." (Resp. 01)

"A positive view of, and faith in human nature." (Resp. 26)

	a	b	c	d	e	f	g
AA1 Has faith that one can approach fulfillment, and is disposed to try.	1	2	7	14	15	2	1
*V1 Has faith and hope, for a future for mankind: that people and society can be improved.	0	7	6	15	8	3	3

REVERENCE

Interviews produced three mentions of "reverence for life" as a distinguishing quality of educatedness. Related Qualities and the responses to each are:

	a	b	c	d	e	f	g
Q1 Stands in awe of the greatness of the creation and of the wonder of being alive.	2	9	1	12	10	6	2

Q2 Has reverence for life and for all living things.	1	2	7	16	12	3	1
Q3 Holds life and everything that pertains to its growth sacred beyond any importance attached to power or things.	1	2	3	13	11	11	1

THE QUEST FOR WHOLENESS

This sub-theme was named spontaneously by 20 out of the 42 respondents as a distinguishing quality of exceptional development. No other theme received as many mentions as this.

"The feeling that, as a human being, one is part of a greater whole that is not just bound up with one's present existence... not just concerned with superficial reality... being open to there being more to existence than what we see or bring to it... to whatever exists beyond man to make our existence possible. We must be open to what may be a higher, pre-requisite and forming nature, a will that is greater/wiser than one's own, that one must come into accord with. (This is at) the basis of all religions..." (Resp. 01)

"(A move) to reconcile the spiritual, the intellectual and instinct: a move to wholeness." (Resp. 03)

"Seeks completeness - stands in awe of the created universe in its beauty and mystery." (Resp. 04)

"A spiritual approach: not necessarily religious, but a quest to understand the wholeness of being." (Resp. 10)

"Faith, idealism and reverence for the holistic harmony of the universe and deeper spiritual issues." (Resp. 14)

"A sense of universality, striving for completeness,... to understand the human condition." (Resp. 17)

"Awareness of the spiritual. One's perception of this changes throughout one's life, but it's a factor always present. You can't explain everything unless you accept that there is some deeper principle at work, unifying everything. (One can get out of touch with this) if religion is forced onto one. The awareness develops naturally over time if you are a thinking person." (Resp. 22)

"Aware of the spiritual dimension, even if not conventionally religious. Open to the idea that there can be more than our senses can detect." (Resp. 30)

"Exhibits a level of abstraction approaching spirituality: through familiarity with a range of areas of experience, has come to be able to look above and beyond the particular, and values and considers the higher dimension of phenomena." (Resp. 36)

"An awareness of the holistic connectedness of everything..." (Resp. 41)

Related qualities and the responses to them were:

	a	b	c	d	e	f	g
F15 Is motivated to seek completeness, to live to his full potential in a way that affirms life (eros) rather than flirts with death and decay (thanatos).	0	1	1	11	17	6	6
R2 Views man and nature as linked, not separate, as part of the same whole, and each reflecting that whole. Senses his oneness with all life, and tries to understand and co-operate with nature rather than conquer, exploit and destroy it.	0	1	3	15	19	2	2
S10 Understands the underlying harmony of the universe. (As manifested in musical rhythm or the grace of the human body) and appreciates the link between this harmony and the essential forms. (i.e. archetypal patterns in the unseen world).	0	2	2	11	13	10	4
S2 Is interested in the grand issues of spirituality - the meaning of life and death.	1	3	2	17	14	4	1
S4 Is conscious of a higher							

spiritual hierarchy behind material existence.	0	6	5	11	12	4	4
R12 Feels a sense of identification with mankind as a whole. Is concerned not only with the lot of his immediate family, but with that of humankind as a whole.	0	3	2	15	14	7	1

THEME 3: A DEVELOPED POWER OF WILL

This comprises four sub-themes: INTEGRITY, SELF-DISCIPLINE, INNER FREEDOM and INITIATIVE TO SELF-IMPROVE.

INTEGRITY

This theme was named by 19 of the 42 respondents as being among their most important indicators.

	a	b	c	d	e	f	g
I1 Has integrity of personality; his acting, thinking and feeling are all consistent with one another. He does not say one thing while thinking another.	0	0	1	16	21	2	2
I5 Is prepared to have his own behaviour measured by his principles.	0	2	6	22	11	0	1
*I3 Practises what he preaches.	0	6	10	17	7	1	1
*F19 Would not deceive others, nor is easily deceived. Innocent, but not naive.	0	3	13	15	6	5	0

J4 Is honest	0	1	21	9	10	1	0
RR27 Adopts a political stance with integrity: is above compromising his principles through practising convenient dishonesties.	0	3	3	21	11	3	1
I6 Avoids cultivating a personality which amounts to a self-conscious ego mask. Behaves true to his inner self.	0	1	2	21	14	3	1

"It is disillusioning to see evidence of deception in one otherwise well-developed. You can't be honest with others if you are not honest with yourself. The concept of integrity is wound up with the very core of a person's being... It is anti-social not to be a person of integrity... It takes a certain level of sophistication even to realise the outcomes of lack of integrity: to realise that all antisocial acts come back to oneself." (Resp. 35)

SELF-DISCIPLINE

	a	b	c	d	e	f	g
E3 Can interpose a delay between stimulus and response: overrides emotional motivations to respond until he has thought through his response.	0	0	6	24	10	1	1

Connected with this sub-theme, the following qualities were names as indicators:

- Patience, endurance, thoroughness (5 mentions)

"The ability to persevere when faced with a problem: to address it squarely, analyse those failings in oneself that make of it a problem, and examine one's approach to it." (Resp. 04)

"Able to exert sustained patience, to persevere." (Resp. 04)

- Physical and mental discipline (3 mentions)

- Ability to be fully present in the moment, concentrate, focus (4 mentions)

"Mindfulness: the ability to be focused and concentrate, to be present here and now." (Resp. 04)

- Decisiveness (3 mentions)

"A sense of resolve: having deeply held values which one does not compromise, even while accepting and tolerating other people's views. (Resp. 10)

- Emotional stability (6 mentions)

"Lack of self-pity/self-absorption is important. One should be able to focus outwards." (Resp. 04)

"Can focus on an idea in its own right and does not personalise criticism." (Resp. 42)

"Autonomy from being bound by one's emotions, yet still in touch with them." (Resp. 39)

INNER FREEDOM

	a	b	c	d	e	f	g
I2 Has no need of self-deception. Takes full responsibility for his own development by avoiding self-deception. Has reached a state where he does not require illusions.	0	0	0	15	18	8	1
N4 Is HIMSELF - not inhibited or suppressed from being what he is by the compulsion to act out what is expected of him. Experiences the freedom to be according to his true nature. (i.e. a delicately balanced organism with the alternative of growth or decay, rather than a bundle of greedy desires).	1	0	2	12	22	1	4

In connection this sub-theme, the following qualities were named as indicators of educatedness.

- Free, autonomous (10 mentions)

"One must have clarity about one's own impulses, which enables one to choose a moral path of action, not simply through following a prescribed code of conduct... one must know what one has taken in, even willingly, and how much choice one does have or has relinquished. The illusion is that we are free, but most don't recognise the degree of inner unfreedom... Only on the basis of being conscious of the extent to which one is actually free to choose can one be sure that one is in control of one's development." (Resp. 01)

"Resisting the pressures of society - able to divorce oneself from social norms and be free to act on one's own impulses." (Resp. 17)

"Clear, open, autonomous, empowered." (Resp. 42)

- In tune with one's own intuition (2 mentions)

"Sensitivity to one's intuition is a matter of being able to read a wider range of signs present. There are signs all around us if only we are observant enough and open enough to let them speak." (Resp. 12)

- Not fearful (2 mentions)

"Courage to accept contradictions and differences." (Resp. 11)

"Not afraid of changing, growing." (Resp. 02)

"Able to let go the reins and trust others when it is appropriate - such delegation brings out the best in others." (Resp. 32)

INITIATIVE TO SELF-IMPROVE

	a	b	c	d	e	f	g
AA2 Engages in an active, self-initiated quest for self-actualization.	2	3	2	13	15	4	3
AA4 Exercises his own learning ability to the fullest. Is always taking on new learning endeavours.	1	0	4	20	15	1	1

AA8 Is inclined to push back the limits of his own skills to test himself beyond his known areas of competence.	0	4	1	19	16	0	2
AA9 Takes the initiative in the cultivation of his own mind.	0	0	6	29	7	0	0

Supporting this sub-theme were seven mentions of

- Orientation to self-growth

"Concerned with growth beyond himself and his culture.' (Resp. 25)

"Using one's educational opportunities not as an accumulation of facts for the next exam, but to enable one's own growth and that of others." (Resp. 35)

Linking with this concept were the following responses:

	a	b	c	d	e	f	g
A9 Can de-construct and re-form his own idea of himself (self-concept). As his consciousness expands, he will relinquish old habits and become somebody different in the sense of "more than" what he was.	1	0	4	12	19	4	2
*C10 Is conscious of making the growth choice rather than the regression choice as often as possible in life.	0	1	5	22	8	1	5

THEME 4: CREATIVENESS

	a	b	c	d	e	f	g
L11 Has the "arrogance of							

creativeness", i.e. is quite at ease with exploring different arrangements of reality.	0	1	0	11	26	2	2
M6 Can adapt creatively to new situations because his thinking processes are adaptable.	1	0	5	21	14	1	0
V2 Is able to envisage future scenarios for society, and mankind, that are not mere extrapolations of present trends.	0	1	0	9	23	6	3

V3 Has vision - can see new things that can be attempted, and can imagine things as they could be.	0	0	1	19	21	0	1
F22 Is inclined to initiate opportunities to be creative.	0	2	3	25	12	0	0
FF19 Has developed his ability to think creatively and imaginatively, not as an escape from unsatisfactory circumstances, but in such a way that he can explore realistic ways of supplanting unsatisfactory circumstances.	0	2	1	24	14	0	1
GG7 Can think BEYOND common sense, to penetrate beyond accepted ideas.	0	0	1	23	15	2	1
Z5 Has a particular aptitude for seeing what <u>might</u> be, beyond the known realm, i.e. not inclined to accept reality as commonly conceived. (e.g. Aristotle's limiting observation that slaves were "slave-like" and therefore slaves by nature).	0	1	2	18	20	1	0

Associated with this theme were 20 mentions of

* <u>Creative, open-minded, imaginative, inventive and visionary.</u>

Creativeness was associated by respondent 02 with being "playful, not fearful", by respondent 11 with a sense of curiosity, and by respondent 18 with the ability to make connections and associations.

"Through exercising creativity, people change and grow." (Resp. 19)

"Not trapped in a narrow framework of beliefs or ideology, open-minded." (Resp. 40)

THEME 5: INDIVIDUALITY

This comprises 2 sub-themes: UNIQUENESS and INDEPENDENCE.

- UNIQUENESS

	a	b	c	d	e	f	g
N2 Shows strong individuality in character, thought and conduct. His individualism is such that it enriches the lives of others rather than flying in their faces.	0	3	2	13	22	1	1
N12 Values individuality. Realises the value of the uniqueness of each person to the rest of humankind.	0	2	5	19	14	1	1
***N13** Retains a uniqueness of mind, predominantly formed by his own efforts and not unduly influenced by other people's realities.	3	2	2	17	16	2	0

"A strong community is comprised of strong individuals... individuality gives one the chance to make a contribution - to soar above what is common, to take the lead and advance thought and ideas." (Resp. 15)

- INDEPENDENCE

There were 13 mentions of independence of thought. For example:

"Does not view societal conventions as absolutely binding." (Resp. 05)

"Not stereotyped in thinking." (Resp. 18)

"It is axiomatic that one should be able to be oneself. (If one embodies too much of other people's frameworks it biases the process of reflection.)" (Resp. 19)

"A person has a psychological necessity to retain something of his unique mind-set uncommunicated to others. (A sort of inner core that is him to himself.)"

(Resp. 29)

"Independence of thought comes from having thoughts and making connections. (If this process is encouraged you can't help developing a unique mind-set.)" (Resp. 30)

Also, resourcefulness, self-sufficiency, self-reliance drew 4 mentions.

"Self-reliance and self-sufficiency is vital." (Resp. 02)

THEME 6: DISPOSITION TO SEARCH FOR MEANING

This comprised two sub-themes: the motivation to learn and the quest for holistic truths.

- THE MOTIVATION TO LEARN

For the most part, the Qualities connected with this theme describe very well what was envisaged by the respondents.

	a	b	c	d	e	f	g
F12 Is motivated by the satisfaction that arises from constructing meaning: the pleasure of learning.	0	0	3	27	12	0	0
F9 Due to his undampened curiosity, he has a wide variety of interests and is inclined to branch into diverse fields of interest.	1	4	2	15	19	0	1
X3 Is attracted by mystery, unsolved problems, the unknown and the challenging, rather than frightened by them.	0	2	4	19	16	0	1
X2 Has an overall state of mind predisposed toward a search for meaning. Is intrigued to explore the nature of reality.	0	0	2	17	23	0	0

*Y5 Is conscious of his own active role in the reconstruction of meaning.	1	2	3	14	16	1	5
Y6 Is willing to take part in the continuing reconstruction of knowledge. (This has been called entering the realm of discursive consciousness, i.e. taking an active part in developing knowledge through an ongoing discussion and analysis together with whoever else participates in the process).	0	1	0	19	21	0	1
F13 Has a drive to generate knowledge.	1	0	3	24	14	0	0

Mentions supporting this theme were:

- Enjoyment of learning, thinking (2 mentions)

"Being a self-starter in the creative process of mental stimulation, enjoying exercising the mind." (Resp. 23)

"If the desire to learn is there, one can learn anything that one puts one's mind to." (Resp. 02)

- Introspective and contemplative (9 mentions)

"Takes time to read, discuss and reflect, even meditate, time for being alone and reflecting upon what he has encountered." (Resp. 04)

"Examines his own knowledge to see which of his ideas stand up to testing. One needs to be alone a lot of the time to reflect and so develop one's individuality, creativity and knowledge of human nature, and to allow for reconciliation between one's logic and one's intuition." (Resp. 19)

" great deal of introspection and keen observation of all facets of human existence." (Resp. 36)

"A certain mind-set of heightened awareness: openness to inner and outer stimuli, and searching for greater understanding." (Resp. 44)

- Explorative of the undiscovered powers of human beings.

"Willing to go beyond the bounds of reasoning and rationality, not to deny rationality but to progress beyond its limitations in acknowledgement of the mystery, challenge and complexity of existence." (Resp. 04)

QUEST FOR HOLISTIC TRUTHS

	a	b	c	d	e	f	g
QQ10 Is driven to find out what does have lasting value.	1	1	0	20	14	4	2
S7 Is inclined to contemplate with intensity the great questions which give meaning to our existence, such as "reason vs revelation, freedom vs necessity, democracy - aristocracy, good - evil, body - soul, self - other, eternity - time, being - nothing, war - peace, truth - error, love - hatred, certainty - doubt".	0	1	1	11	19	9	1

This sub-theme also drew 19 mentions. For example:

"The search for meaning is bound up with a consciousness of one's responsibility towards the world: one must reflect the world truthfully. Man gives reality to the world - if he has a distorted sense of truth he can't reflect the true reality." (Resp. 01)

"Searching and questing, always wanting to know more, picking up information from all possible sources." (Resp. 22)

"Constantly searching... (to develop) an overall appreciation of the foundations of knowledge, culture and beliefs." (Resp. 27)

"A sophisticated level of integration of all one's knowledge constantly being developed: taking a view of learning which asks: 'where does this fit in?'" (Resp. 35)

"Awareness of the holistic connection of everything." (Resp. 41)

"Developing an understanding of the larger scheme of things." (Resp. 43)

"Actively searching for the meaning of existence." (Resp. 17)

THEME 7: BEING PROPERLY EQUIPPED TO SEARCH FOR MEANING.

This comprises six sub-themes:

- perceptive, discerning
- thoroughly open to his own experience
- at ease with uncertainty
- evidences of intellectual discipline
- balance between intuition and reason
- knowledge of how knowledge is constructed.

PERCEPTIVE, DISCERNING

	a	b	c	d	e	f	g
P2 Can observe accurately and see clearly what he is looking at, whether it be real or abstract.	0	0	2	27	10	1	2
P3 Is always on the lookout for potential stimuli to use in constructing meaning.	0	2	3	16	14	3	4
P6 Can identify patterns in apparently chaotic situations.	1	0	1	24	15	0	1
*P8 Is quick to make associations between facts, concepts, stimuli or ideas.	0	1	4	28	8	0	1
P12 Is not context-bound. Sees beyond the immediate situation, and can see the wholeness of a situation, without the distortion of his own needs, wishes and fears.	0	0	2	20	16	3	1

*T4 Is sceptical of statements purporting to be the truth. Is prepared to be critical of what others say and examine THEIR evidence, assumptions and values.	1	0	4	28	9	0	0

- Being generally perceptive, discerning and aware drew 8 mentions

"Highly observant, perceptive. Free of norms relating to perception, not bound by frameworks of reality as commonly conceived." (Resp. 17)

"Awareness of one's own emotional state and those of others, of levels of physical well-being, of the environment, socially and physically, on a small as well as a large scale." (Resp. 22)

- Sceptical of purported truths. (4 mentions)

"A questioning disposition is essential." (Resp. 05)

"Sceptical towards one's own arguments." (Resp. 09)

"Sceptical of imposed frameworks, including authority structures and social groupings.' (Resp. 23)

- Penetrative beyond words. (3 mentions)

"Philosophical, poetic, deep." (Resp. 21)

	a	b	c	d	e	f	g
*Z4 Does not let an abstraction of a reality (i.e. equation, word, map, theory, concept) take on more significance than the reality itself in all its richness.	1	3	6	20	8	2	2

THOROUGHLY OPEN TO HIS/HER OWN EXPERIENCE

	a	b	c	d	e	f	g
C3 Is thoroughly open to his experience (i.e. the opposite of defensive. He does not defend himself against alteration to his concept of himself. Every stimulus perceptible to him (whether originating inside or outside of him) is freely relayed through the nervous system without being distorted by a defensive mechanism).	1	1	2	12	18	7	1
T5 Is open to unusual perspectives on any problem.	1	0	2	27	12	0	0
FF11 Is able to seriously entertain a new idea (no matter how unusual it is in terms of his previous thinking) until it is proved false.	0	0	1	25	15	0	1
*T10 Is not biased against any evidence, i.e. is not on the defensive against evidence, the acceptance of which would mean giving up something that bolsters his ego.	0	0	2	30	9	0	1
*M10 Welcomes new views on topics already familiar to himself.	0	0	2	37	3	0	0

*M1 Is able to accept criticism: to see it in perspective and use it as a stimulus for growth rather than withdrawal.	0	1	6	27	8	0	0
*C11 Does not associate criticism of his hypotheses with criticism of himself.	0	0	3	32	6	1	0
C9 Is sensitive to the existence of stereotyped response patterns in his own behaviour (mental as well as physical) and is open to reforming them.	0	0	6	23	12	1	0
GG4 Does not let his knowledge of existing solutions and labels obscure his attention to the unique character of an evolving problem.	0	1	2	21	17	1	0
*UU1 Is <u>not</u> confined to the world of books: through internalising and integrating his knowledge he is also competent in an everyday sense and is in touch with his own experience.	0	0	4	27	9	0	2

AT EASE WITH UNCERTAINTY

	a	b	c	d	e	f	g
L12 Has the confidence to deal with questions that may not have answers.	0	0	2	23	14	2	1
M11 Does not become prematurely attached to a new idea - is happy to disprove what he has just proved. Is not emotionally attached to his own hypotheses.	2	1	0	26	10	3	0
*L8 Sees change as an opportunity more than a threat.	0	0	4	30	7	1	0

T13 Can accept the existence of paradox among a range of plausible explanations for a phenomenon.	0	0	1	26	13	1	1
X9 Is not psychologically dependent on the existence of certainties. Is willing to live with paradox and is open to the mystery which can never be pinned down.	1	2	2	16	13	7	1
***M5** Is prepared to be wrong. Can acknowledge having been wrong without loss of self-esteem.	0	0	6	28	8	0	0
***M4** Is prepared to open himself to correction by discussing his views in depth with others.	0	0	2	32	8	0	0
M3 Welcomes being wrong because he learns from his mistakes.	0	0	4	17	10	8	3

This sub-theme also drew 7 mentions.

"Flexibility - the courage to accept contradictions and differences and to remain open, unafraid of change and not confined in one's thinking by social expectations." (Resp. 11)

"Feeling comfortable with something that can't be rigorously explained - that can't be captured in an equation." (Resp. 36)

"Appreciates the complexities and contradictions together with the patterns and harmonies in our universe." (Resp. 39)

EVIDENCES OF INTELLECTUAL DISCIPLINE

This sub-theme drew 15 mentions:

"The ability to argue analytically." (Resp. 09)

"Through being stretched and challenged a learner can develop perseverance and thoroughness. To establish greater clarity, an active learner can force himself to think the other way around, even take a position that he doesn't find attractive." (Resp. 14)

"Can process information, extrapolate, sort it logically to bring order to it. (Resp. 27)

"One has to develop some discipline in order to construct meaning." (Resp. 35)

"Building on the tradition of the use of logic, and the ability to follow a logical argument, more than just passively, but able to apply logic with a constructive result." (Resp. 39)

"Ability to solve problems requires disciplined skills." (Resp. 40)

"Learning is largely a matter of motivation and ability to concentrate. The ability to solve problems can be nurtured but not spoonfed. Learners must acquire the discipline by doing it themselves." (Resp. 45)

	a	b	c	d	e	f	g
H5 Has the discipline to systematically pursue avenues of inquiry to test his own hypotheses or sustain an intense search for meaning.	0	0	2	21	19	0	0
KK6 Can detect unstated assumptions and assess their reasonableness.	0	1	1	29	10	0	1
GG1 Can telescope his mind in and out to focus on detail or broad context as the situations requires.	0	0	5	26	11	0	0
*FF15 Can synthesise information into forms that can be appreciated by others.	0	1	4	29	8	0	0
FF8 Is good at formulating problems. When faced with a generally problematic situation can establish the essence of the							

'problem' and spell it out clearly and succinctly.	0	0	2	30	10	0	0
FF17 Actively seeks ways to test his own interpretations of a situation.	0	1	2	25	12	1	1
*DD13 Can do research in his own field - not only access information but re-organise it rationally.	0	0	7	27	8	0	0
*Y12 Is wary of the restrictions on thinking that accompany the use of labels.	0	0	6	29	7	0	0
*P24 Can distinguish between an argument directed by the intellect alone, and one directed by the brain and heart together.	0	1	3	33	5	0	0
M9 Copes with unusual frames of reference.	0	0	2	24	14	0	2
P23 Can distinguish between what an author contributed as 'new' and what the author could not help thinking because it was the common sense of his time.	0	0	1	26	12	0	3
M13 Is able to transcend the influences that moulded him. Can reject views which he might previously have accepted unquestioningly - (e.g. religious beliefs).	0	1	2	24	11	4	0

BALANCE BETWEEN INTUITION AND REASON

	a	b	c	d	e	f	g
GG2 Is comfortable switching between intuitive and rational thinking. Uses both in approaching problems.	0	1	3	20	16	1	1

This sub-theme also drew eight mentions.

"Broadly integrative of the conscious with the subconscious. (Resp. 17)

"Most of what is honoured in our society has been left-brain oriented, and that has left us with imbalances. It is important to attend to both sides." (Resp. 11)

KNOWLEDGE OF HOW KNOWLEDGE IS CONSTRUCTED

	a	b	c	d	e	f	g
Y8 Understands that all information is imperfect: that just as each line which is added strengthens a portrait but never makes it final, there is no absolute knowledge. Although an absolute truth may exist, certainty is unattainable. (Certainty would amount to the faithful replication of an object [concept, truth] in one's mind. Total replication is unattainable. One can only construct an analogy of the object through forming images. The more one examines the object, the more one can add to one's image of it. A point is reached where extra detail is superfluous, for one can proceed satisfactorily with a viable working image serving the purpose of 'knowledge of'.)	1	2	0	18	20	0	1
Y10 Realises that diametrically opposing views are seldom mutually exclusive: most often they can both be integrated into a larger more inclusive structure, which is more in accord with actual reality.	1	1	1	23	15	0	1
II2 Is inclined to think about the mechanisms of thought.	0	3	2	19	15	1	2
II3 Is aware of the limitations of how he thinks and the conceptual tools that he uses. Understands that they are only tools, and is not slavishly constrained by them.	0	0	2	28	10	1	1

X1 Has a deep respect for the dignity of philosophic inquiry.	1	3	3	16	17	0	2
Y3 Views knowledge as open to reconstruction. Recognises that any labelled view of reality is not the only possible one, that as-yet-unformulated interpretations may supplant present views.	0	0	1	28	13	0	0
Z3 Realises the difference between a model and reality; doesn't feel insecure when faced with a model whose description is beyond the bounds of what he can conceive, e.g. Black Holes.	0	2	4	24	11	0	1
Y4 Recognises the existence of a conflictive field of knowledge and ideas - that a wide range of perceived realities may co-exist - that truth is relative.	0	0	3	24	13	1	1
X14 Displays humility about his knowledge, due to being conscious of the tenuous nature of the 'knowability' of anything.	0	1	3	20	18	0	0
***R10** Respects the cumulative and fragile nature of the process whereby the collective realm of human experience has been developed. (Understands the preciousness of the privilege to tap into that experience, for the record of it is easily lost and its meaning is easily obscured).	0	4	0	13	14	5	6
II4 Is aware of how he himself thinks. 'Observes' himself thinking while doing so, as if from a vantage point of an inner second self.	0	1	1	19	18	2	1

Z9 Does not represent social reality in over-simplistic dichotomies. (e.g. as consisting of oppressors and oppressed; or 'those who have a distorted view and those who have a view of the reality that really is'; the haves and have-nots). Knows that reality is a complex construction resulting from a struggle with differing viewpoints.	0	2	3	24	11	1	1
X16 Learns not for the sake of learning but for the sake of knowing, not for the sake of 'possessing a truth', but in order to affirm his ability to think and take responsibility for his own ethical integrity.	0	2	2	17	18	2	1

This sub-theme also drew 7 mentions.

"A realisation of the impossibility of anyone having a comprehensive view. (Resp. 10)

"An awareness of the relativity of things. The less one has developed, the more one thinks in terms of absolutes." (Resp. 15)

"Understanding one's own knowledge and how it was formed." (Resp. 19)

"A meta-level of understanding. Knowing and reflecting about knowledge, how it comes to be and how areas of knowledge relate to one another." (Resp. 30)

"Thinking about the way one approaches problems, and examining the validity of one's approaches." (Resp. 48)

THEME 8: MOVEMENT TOWARD SELF-UNDERSTANDING.

This comprised two sub-themes: understanding of one's particular self and understanding of human nature.

UNDERSTANDING ONESELF

	a	b	c	d	e	f	g
A1 Has accurate insight into what he himself is as a person, and as a being. This has been called self-realisation.	1	0	1	12	25	1	2
A4 Has a strong, clear sense-of-self: of what he was, is, and would like to be.	2	0	6	16	15	2	1
M14 Understands that knowledge brings change, and accepts that he is therefore continually changing.	0	1	4	25	10	0	0
AA5 Always sees himself as growing towards some more mature understanding or competent state; does not limit his horizons by dwelling on past glories or capacities.	0	1	1	24	13	1	2
A2 Realises the extent of his strengths, and the causes of his strengths and weaknesses.	0	0	6	22	12	0	2
A13 His sense of identity is based upon what he <u>is</u> and does not rest upon the <u>things</u> he possesses. (e.g. Rank, wealth, power, status)	0	1	4	25	10	2	0
A5 Questions his own reasons for engaging in various roles, and reflects on what this tells him about himself.	0	0	3	24	12	1	2
***A14** Understands the influences that have shaped his own world-view	0	0	4	28	9	0	1

This sub-theme drew many mentions at the interviews:

- Self-knowledge and the ability to observe oneself critically (18 mentions)

"An attempt to know what influences one's own behaviour, and how one forms one's views." (Resp. 10)

"Preparedness to observe himself critically." (Resp. 14)

"Reflective about one's own existence." (Resp. 17)

"Inaccurate perception of one's own potential (renders one less effective)." (Resp. 19)

"Able to reflect on oneself as well as outwardly ... look at the consequences of one's own behaviour ... an awareness that what one does helps to shape one's further behaviour." (Resp. 36)

"Knowledge of his own strengths and weaknesses, and of what and how much he knows." (Resp. 40)

Un-self-deceptive (3 mentions)

"... important not to deceive oneself about what one is seeing, to be able to examine criticism and evidence without a personal response to it ..." (Resp. 19)

"Can distinguish between the ego and the self." (Resp. 04)

UNDERSTANDING OF HUMAN NATURE

	a	b	c	d	e	f	g
CC15 Is consciously reflective about human nature. Takes the trouble to discover the insights into human nature held by people of other times and places	0	0	2	18	18	3	1

This sub-theme also drew eleven mentions:

"Developing insight through making connections and attempting to explain behaviour encountered." (Resp. 07)

"The more one is sensitive to human nature, the more one realises that different people are sensitive to different things and can thus contribute unique perspectives to the accumulation of truth." (Resp. 01)

"Insight into others leads to a better ability to communicate." (Resp. 18)

"A lot is to be gained by relating to people of different ages, especially old people, and observing children after one's own childhood. One realises how one's own growth is mirrored in others, and appreciates the universality of the human social dynamic." (Resp. 32)

"We need to know what we need/don't need: what is good for humans. One's view of this is closely tied up with one's view of oneself." (Resp. 35)

"A great deal of introspection, and keen observation of human existence ..." (Resp. 36)

"Considerable insight into human problems ..." (Resp. 37)

"Insights into human nature and how values govern human conduct." (Resp. 40)

THEME 9: EVIDENCE OF INTEGRATIVE UNDERSTANDINGS

This comprises four sub-themes:

- Wide ranging knowledge
- Wisdom: appreciation of general principles
- Aesthetic appreciation
- Supracultural and historical perspective.

WIDE-RANGING KNOWLEDGE

	a	b	c	d	e	f	g
Z2 Has a widened grasp of reality due to knowing many things which are beyond the realm of his own personal experience.	0	1	2	28	11	0	0
EE1 Has an extensive knowledge of the ideas that have animated mankind.	0	4	5	14	19	0	0
DD10 Can predict trends in his own field from a broad overview of the greater human context.	0	1	2	20	14	3	2

This sub-theme drew 10 mentions.

"A wide-ranging knowledge of science, nature and the arts ..." (Resp. 11)

"A broad knowledge of human achievements, of the cultural legacy, of the role played by art and music in history." (Resp. 17)

"Broad insight into one's own civilization, literature, the ideas and cultural resources of mankind." (Resp. 26)

"An interest in the world around one, not only in a day-to-day sense, but in a wider cultural sense, reading about history, about other peoples, and about current affairs." (Resp. 34)

"Breadth and depth of knowledge of the world around one." (Resp. 35)

"Familiarity with a wide range of areas of experience." (Resp. 36)

"... has a knowledge and understanding of diverse fields, including at least a basic appreciation of science and the arts, history and the humanities." (Resp. 37)

"Aware of other religions, cultures, histories and symbolisms." (Resp. 40)

"Knows a great deal about the nature of the physical universe. Has a broad

knowledge and appreciation of art forms." (Resp. 48)

WISDOM: APPRECIATION OF GENERAL PRINCIPLES

	a	b	c	d	e	f	g
GG10 Is wise: his knowledge transcends the level of facts and reaches the level of general principles and causes.	1	0	0	15	23	2	1
P15 Can easily identify what is first-rate as opposed to mediocre in any field of endeavour.	0	1	1	20	15	5	0
KK9 Understands the general criteria by which the worth of arguments may be assessed. Can evaluate an argument even on a subject with which he is not familiar.	1	0	1	26	12	1	1
GG5 Can tackle problem-solving in a completely new field of endeavour.	0	0	0	27	13	2	0
R11 Has insight into man's collective consciousness and uses this insight to make good judgements.	0	0	1	16	14	7	4
R9 Has a sense of universality - an appreciation of the wholeness of the world and of commonalities between experiences in different contexts.	0	0	1	10	20	8	3
R1 Has a grasp of the complexity of the web of life and the place, function and responsibilities of human beings within it.	0	0	4	19	15	3	1

R3 Fits into the world of human endeavour around him, appreciates the wholeness of it, and appreciates his position as part of the whole.	0	3	5	15	16	1	2

This sub-theme also drew four mentions.

"A broad, integrative perspective on knowledge ..." (Resp. 12)

"Wisdom ... understanding and teaching at the level of general principles and causes." (Resp. 17)

AESTHETIC APPRECIATION

	a	b	c	d	e	f	g
BB3 Appreciates the underlying harmony of the universe, (the glimpse into the eternal) manifested in well-executed art, craft and movement.	1	3	0	9	19	6	4

This sub-theme also received 8 mentions.

"Is aesthetically attuned. This links to his awareness of the wholeness of things, that is, the balancing act of the cosmos. Its fine subtlety of perfection entrances him." (Resp. 15)

"... a propensity for understanding and valuing creative contributions to the world in terms of poetry, literature and art ..." (Resp. 24)

SUPRACULTURAL AND HISTORICAL PERSPECTIVE

	a	b	c	d	e	f	g
TT16 Has more than a knowledge of culture: namely an appropriate disposition to approaching and absorbing diverse cultural influences.	0	5	2	19	12	3	1

TT19 Does <u>not</u> limit his sense-of-self within the boundaries created by his cultural origins, namely boundaries of class, ethnicity, gender, generation and territory.	0	1	3	17	20	0	1

Connected with this sub-theme were eight mentions of a sense of historical and cultural perspective:

"an historic imagination ..." (Resp. 45)

and two mentions of a multicultural perspective:

"... deculturised; the universal man ..." (Resp. 40)

THEME 10: A LIFE-ENHANCING DISPOSITION.

This comprises four sub-themes:

- energising and animating others as individuals.
- life-enhancing toward the wider self.
- accepting of responsibility, and
- the constructive use of power.

ENERGISING AND ANIMATING OTHERS AS INDIVIDUALS

	a	b	c	d	e	f	g
NN24 As a result of the quality of his inner activity, interest, and ability to focus, he brings life to other people and to ideas. He energises, animates others.	0	0	0	7	31	2	2
MM3 Can facilitate the imagination in others.	0	4	3	18	16	0	1

U9 Delights in recognising and rewarding virtue and talent in others.	0	4	1	20	15	0	2
U6 Is inclined to promote educational development in others for the sake of its intrinsic advantage to THEM.	0	3	2	21	14	2	0
U3 Is motivated to enhance the quality of life of others.	0	2	2	19	13	5	1

There were three mentions specific to this sub-theme, as well as 19 mentions dealing with the closely related sub-theme of being life-enhancing toward the wider self. (These latter are reported under the sub-theme which follows.)

"... promotes talent and virtue in others ..." (Resp. 26)

"putting back into society, fostering happiness, aliveness ..." (Resp. 41)

"able to excite and motivate, to get the best out of others." (Resp. 42)

LIFE-ENHANCING TOWARD THE WIDER SELF.

	a	b	c	d	e	f	g
OO7 Has a drive to contribute to a changed future: raising the quality of human life.	0	4	2	14	19	2	1
U2 Has no desire to limit the freedom, happiness and development of others. Does unto others as he would have them do unto him.	0	1	9	15	13	3	1
U4 Displays love for humanity. An out-reaching interest in human happiness.	0	4	3	13	12	9	1

GG9 In tackling problems, recognises and deals with their emotional and spiritual aspects. (Spiritual is connected with what people think [and feel] that they are, and what they will allow themselves to be).	1	2	2	19	13	2	3
PP7 Would decline to receive benefits if he knew they resulted from the exploitation of others.	0	4	6	11	12	7	2

Nineteen mentions supported this sub-theme:

"... a zest for life which is expressed by a perpetual seeking to grow, to further the growth of others, to improve social arrangements, to bring people together and promote the quality of life." (Resp. 07)

"... sees the value of mutual support for enhancing personal interest and growth." (Resp. 18)

"... generosity of spirit ..." (Resp. 21)

"... concerned for the well-being of oneself and others ... contributing, sharing, doing work that is meaningful to others ... deriving contentment from being positive and constructive." (Resp. 22)

"... concern for the improvement of the quality of life for all within one's reach, or at least a determination not to get in the way of such improvement ..." (Resp. 29)

"... recognition of a wider self: that one's own interests are served by promoting the interests of others ..." (Resp. 30)

"oriented to being a teacher/sharer." (Resp. 33)

"... a consistent motivation to do good, to raise the quality of human life and to inspire others to be the same ..." (Resp. 34)

"... generosity with his expertise, oriented to the benefit of mankind and the environment." (Resp. 37)

"Works to the greater good of others/the whole, not only his own." (Resp. 38)

"... great social consciousness ..." (Resp. 33)

ACCEPTING OF RESPONSIBILITY

	a	b	c	d	e	f	g
*OO11 Accepts the difficult consequences of his choices with dignity. Accepts responsibility for his actions.	0	0	4	27	9	0	2
NN25 Has the courage and vision not to engage in vengefulness: can "turn the other cheek", or break a cycle of retaliations.	1	0	4	18	13	5	1

- Responsible, constructive (5 mentions)

"bound up with a consciousness of responsibility towards the world ..." (Resp. 01)

"takes on social responsibility ..." (Resp. 14)

"... a giver rather than a taker ..." (Resp. 21)

"... behaves mindfully of socially binding processes ..." (Resp. 29)

- A sense of justice (2 mentions)

..."an appreciation of dignity, justice and morality... aware and considerate of others." (Resp. 36)

- Aware of one's own political obligations (2 mentions)

"aware of the maturity required to make a democracy viable, and of the social nature of freedom." (Resp. 32)

"Understands the limitations of social institutions and that their workability depends on the individuals that comprise them." (Resp. 42)

- "Is concerned to develop values." (1 mention)

CONSTRUCTIVE USE OF POWER

	a	b	c	d	e	f	g
N22 Transcends participation in the mutually destructive games that societal conventions seem to require.	0	3	1	9	20	6	3
NN12 Can handle and direct conflict constructively.	0	2	5	23	11	0	1
SS1 Exhibits natural authority based on competence (which helps others to grow) as opposed to power-seeking authority (which exploits others).	0	1	2	19	17	3	0
SS4 Can exercise facilitative leadership.	0	3	0	24	15	0	0
SS11 His acts of power are tempered by a clear perception of the effect of those acts on others.	0	1	3	23	12	1	2
SS12 He uses his power constructively rather than destructively i.e. giving autonomy rather than taking it away; enabling human effort to be applied more economically rather than wastefully.	0	2	2	24	13	1	0

"Transcends power games and actively pursues peace." (Resp. 42)

- Leadership, organising ability (4 mentions)

"ability to deal with interpersonal conflict is of the utmost importance." (Resp. 32)

THEME 11: MEANINGFUL CONTACT WITH OTHERS

Comprising three sub-themes:

- tolerance, concern, empathy
- uninhibited communication
- deeply personal way of relating

TOLERANCE, CONCERN, EMPATHY

	a	b	c	d	e	f	g
U23 When dealing with others, tries to meet THEIR needs as THEY perceive them. Shows empathy, considerate-ness and caring.	1	2	3	14	15	5	2

There were 10 mentions supporting this sub-theme:

"breaking through the egocentric barrier, opening oneself to the needs and feelings of others." (Resp. 17)

"learning to allow others their due ..." (Resp. 21)

"appreciates each individual's worth" (Resp. 27)

"humane - understanding and considerate of others." (Resp. 30)

"fully values the autonomy, worth and dignity of others." (Resp. 42)

"not going on ego trips at the expense of others." (Resp. 29)

UNINHIBITED COMMUNICATIVE ABILITY

	a	b	c	d	e	f	g
MM1 Can communicate without inhibition, able to open up, be 'on the level' with anyone, irrespective of age, status or cultural difference.	0	2	3	16	15	6	0

- Communicates actively and well (8 mentions)

"strong communicative ability - can get others to open up." (Resp. 26)

"Communication and insight into others are linked. One has to understand the likely perceptions of one's audience." (Resp. 18)

"a certain type of inhibition in communication has its place: a care in the choice of words such that the way one speaks conveys something in its own right ... care not to overuse and hence devalue the power of certain words." (Resp. 29)

"Communicates his understanding to others: the inclination/drive to make contact, share, take the feedback process further." (Resp. 39)

"being articulate and fluent in one's own language is one of the most important qualities." (Resp. 40)

"Expressive communicative ability. The ability to organise thought and present ideas." (Resp. 44)

- Ability to listen (2 mentions)

"preparedness to listen to and examine other points of view." (Resp. 40)

"Can give full attention to the other person." (Resp. 42)

DEEPLY PERSONAL WAY OF RELATING TO OTHERS

	a	b	c	d	e	f	g
U18 Is concerned to develop genuine community with other persons. ("Community results from voluntarily drawing towards one another, a meeting of minds, in contrast with "collective" which merely brings people together "side-by-side").	0	4	4	14	14	4	2
NN4 Relates uniquely to any person, through an ability to "make him present" in a concrete way, entering imaginatively and intuitively into his life, and putting himself into the other's shoes.	0	0	1	10	20	8	3
NN5 Interacts agreeably with people of any status. Can transcend incipient feelings of inferiority or superiority.	0	3	5	19	14	1	0
NN16 Is capable of developing intimate and profound relationships, as opposed to relating superficially to all others.	0	2	5	24	10	1	0
NN3 Can relate to others, mindful of their different cultural experiences, without prejudice or automatic negative response. Accepts people for what they are.	0	0	3	24	11	2	2
AA12 His linkages with life are continually becoming richer, because his attitudes encourage their growth rather than their stoppage. (Linkages: knowing more facts, people, discovering new bases of fellowship with those already familiar).	0	0	1	20	16	2	3

This sub-theme received three mentions:

"Ability to attain communion with others - not necessarily through social acts or community work, but to make deep connections through an intuition of the deeper nature of the person one is dealing with, attune to his "vibes", discern his "attitudes." (Resp. 04)

"sensitively in touch with others." (Resp. 18)

"conscious of creative relationships with others." (Resp. 33)

APPENDIX 13.1

Conditions favouring educational development:

Respondents' statements in support of each of the 65 conditions listed in table 12.1

Figures in brackets refer to the serial number of the respondent who made the statement.

Condition 1

- Having a safe, secure and loved childhood. (One can't pay attention to the needs of others if one has unresolved psychological problems of one's own.) (26)
- It is essential to receive love as a small child, since the fundamental qualities of one's character get laid down at an early age and are hard to change. (31)
- A caring supportive environment in childhood is a requisite for self-assuredness. One needs to feel adequate, accepted, just as worthy as others. It is possible that if one does not experience the right support, that it may not be able to be compensated for later in life. (34)
- Early development of one's psychological patterning is very important. (34)
- An enormous amount has to do with parenting. This goes right back to conception, including the conduct of the pregnant mother. The childhood nurturing of the brain-mind system affects the quality of thinking that one is subsequently capable of. (48)

Condition 2

- Through experience of storytelling when young - gets the imagination going. (23)

Condition 3

- Early exposure to people who are articulate, so that one develops a large vocabulary and is disciplined by the need for precision in speech. (12)
- Exposure to people who express themselves articulately. (44)
- Having an informed home - parents, family members who read and discuss and who expose children to a variety of experiences. (48)

Condition 4

- A sense of inquiry in the home. Willingness of parents to encourage exploration. (10)

Condition 5

- Rôle-models; one's total social experience of how others relate to each other affects one's moral outlook, right from birth. (07)
- Through much social interaction. (26)
- Through exposure to a wide range of experiences and different lifestyles, and not becoming dependent on the lifestyle one is used to. (30)

- By relating to people of all ages, especially old people, and through observing children after one's own childhood, realising how they mirror one's own growth, one gets a sense of the universality of the human social dynamic. (32)

Condition 6

- Having to take part in the activities of the extended family produces a strong sense of belonging, knowledge of one's roots, being exposed to cultural events and artefacts (e.g. ruins) that excite one's imagination about one's own ancestors. (04)
- Experiencing a feeling of belonging and social binding from being part of a close knit society - village, religious grouping etc. (26)

Condition 7

- It is essential to have positive experiences in relating to people. Having too many negative ones leads to suppression of sociability. (07)
- Personal experience of positive human relationships. (17)
- Experiencing success in relating to others and in communicating with them. (18)

Condition 8

- Experiencing compassion oneself can help to evoke compassion for others. (21)
- Realising that one is not unique, that one needs the help of others. (32)
- A nurturing environment - where others are considerate and aware of the learner's needs. (36)

Condition 9

- Contact and interchange with diverse peoples and cultures. (03)
- Experiencing much social interaction with a diversity of people types and differing ages. (07)
- Experience and contact with a variety of kinds of people. (11)
- Travel; interaction with other people with different values, customs. (17)
- Being brought into contact with a great variety of people. (21)
- Interaction with a variety of people. (25)
- Having dealings with many and varied other people. (32)
- Through interacting with a variety of people types, one can work out for oneself where one stands in relation to style of life. Without experiencing the differences, one would not necessarily realise that any other lifestyle was possible. (32)
- Having the chance to work/function in different social contexts. (39)

- Coming into contact with a wide variety of types of people, positive as well as negative role-models. Sufficient experience of people will enable one to progress by trial and error toward more optimal choices of how to behave. (39)

- Mixing with people in multicultural life circumstances. Seeing all kinds of people at home and at work. The greater the range of options, the healthier. (43)

Condition 10

- A prevailing social order that encourages personal development towards contributing to social cohesion. (29)

- Living on a "tribal" scale, i.e. working among and dealing with a relatively small number of people whom one gets to know and respect, and where one is obliged to be responsible for one's conduct with them. Such closeness lessens the likelihood of immoral behaviour. By contrast, in large impersonalised societies it is easier to ignore the needs of other individuals because one is unlikely to meet and deal with certain customers again. (45)

Condition 11

- Experience of others with integrity, so that one can detect the difference between principled behaviour and behaviour which follows the line of least resistance. (12)

- Exposure to people of principled behaviour. Morality is learnt by example, not prescription. (14)

- Having people demonstrate integrity by example. (21)

- Experiencing teachers who enact exemplary behaviour and values. (24)

- Living within a constructive value-system as a child. Family values count far more than the family's station in life or material resources. (26)

- Role-modelling by parents in particular sets the tone for all our notions of what is good and bad. Negligent parenting in this regard is hugely irresponsible. (29)

- Role-modelling of integrity by prominent members of society is vital. Ministers of religion, family doctors etc really ought to serve as positive examples of behaviour. (29)

- Having role-models who exhibit integrity, and especially when young, to be protected from exhibitions of "selective" integrity. (35)

- Values learnt from experiencing the behaviour of role-models in parents in the first instance. (Both good and bad examples) (37)

- Through teachers behaving with integrity. (37)

- Good teachers (and role models) have more effect than poor ones. It is possible to grow in reaction against a poor example, but this was felt to be the exception rather than the rule. (38)

- Being exposed to good role models, dealing with and living with people who exemplify good qualities, show integrity. (42)

- Having role models who illustrate caring alongside of excellence. In some walks of life the "heroes" achieve while ignoring the needs of others, or by extreme competitiveness. Important not to have only this type of role-model. (43)

Condition 12

- Having the opportunity to encounter and develop respect for individuals who are noteworthy. (01)
- By seing the results of others' growth, learners can begin to appreciate that it is in their own interests to grow similarly. (25)
- Through teachers practising what they preach - a living example of how to be. (33)
- Through the most well-developed people doing the teaching, rather than inexperienced ones. (33)
- Exposure to people who exhibit (these) self-evidently good qualities, particularly older people. (33)
- Through reading about people (and fictional characters) who have or have had these qualities. (33)
- One needs to be stimulated in order to want to learn. There must be people to inspire one. (37)
- Contact with unusual, exceptional people. (44)

Condition 13

- Through learning to cope with adversities, one sees there is no reason to be chronically pessimistic. (14)
- Some adversity (not overshelming, though). (23)
- Exposure to hardship is valuable, makes it difficult to take things for granted. Such exposure generates introspection, but too much hardship can drive people to bitterness. (25)
- Endurance of hardship and discomfort provides an incentive to work towards what one wants. (30)
- Experience of some hardship and challenge brings out the better qualities. (32)
- Suffering, coping with adversity. (33)
- Certain types of adversity (e.g. military training) through challenging one's values can either strengthen them or lead to adoption of a different perspective. (43)
- Enduring hardships and striving in the face of them to fulfil needs. (44)

Condition 14

- Being helped to realise that every individual can have a positive effect in the world - that every thought and action does count, despite the appearance of the odds being stacked against an individual effort. (34)

Condition 15

- Through reading - a culture of reading in the home. (04)
- Being free to read widely and assimilate what interests you. (06)
- From reading about how others, both real and fictional, relate to one another. (07)
- Reading a lot. (26)
- Reading exercises the imagination and develops language fluency. (40)

Condition 16

- Through reflection and even meditation. Taking time to be alone and reflect upon/work through one's experiences. (04)
- Being conscious and reflective about one's experiences. (05)
- Time to be alone to conduct one's intellectual searching. (15)
- Spending a lot of time alone, working and reflecting. This develops one's individuality, creativity and knowledge of human nature, and allows one to reconcile logic with intuition. (19)
- Time to reflect on experiences, to develop one's attitudes to people and events. (21)
- Spending time alone as a child - being obliged to make up one's own games and invent secret friends, leads to self-assuredness and the development of independent thinking. (23)
- Reflection upon the outcomes of one's own behaviour. (29)
- Being expected to construct and defend one's own interpretations. (42)
- By spending time alone to reflect. (43)
- Being prompted to reflect on one's experience. This is assisted by example - if role models show the need for and the rewards of reflecting. (48)

Condition 17

- Experiencing life first-hand in all its complexity so that one can appreciate the contradictions and paradoxes that attend other people's interpretations of it. (10)
- A varied environment of many sensory stimuli when young stimulates the sensory organs. (Sun on tummy, kittens to play with - every such stimulus plays its part.) (23)
- Exposure to a variety of different experiences, e.g. travel. (25)

Condition 18

- Being active, busy all the time, working in the world, focusing outwards instead of merely attending to one's own comforts. (04)

- Working physically to produce some product or outcome. (17)
- Through doing rather than reading. (25)
- Carrying out art, and handicraft - leads to confidence through own control of error. It also provides feedback through enabling one to assess one's own work in relation to that of others, develops perspective about one's abilities. (32)

Condition 19

- Contact with nature is essential, enables one to experience the happiness of existence, gives one perspective on the smallness of mankind's preoccupations. (17)
- Being exposed to nature and its elements. (23)

Condition 20

- Participating in real, meaningful work as opposed to doing abstract exercises. (09)
- Participation in collaborative work. One needs repeatedly to be required to perceive how others think and feel. (18)
- By working meaningfully alongside of and in collaboration with others. (22)
- Being in close contact with others while tackling a common task to do with a real problem in society which has to be solved (i.e. not an academic or hypothetical problem) and which will have real consequences for people. (32)
- Through experience of solving problems. Not just being taught this, but doing it, with real consequences in the world. (34)
- Through working collaboratively with other learners (e.g. on field trips) one matures in one's human relationships. (37)
- Experiencing (through assisting in) a real research project, where the researcher can enthusiastically describe what he was trying to do and why, and what obstacles he was encountering and how he hoped/planned to overcome them. Contact with such enterprise, enthusiasm and conviction is cumulatively inspiring. (39)

Condition 21

- Exemplary role models among mentors, family members and family associates. One learns by doing in the company of rôle models, and picks up the qualities of being from their example.

  > e.g., depending on in whose company one plays sport, one can develop an attitude valuing "fair play" or one valuing "winning at all costs". (03)

  By working alongside of others, detecting how they think and function when they are not behaving behind a façade (as one would necessarily do to some extent when giving a didactic lecture.) (03)

- The fact that a relatively small number of universities are the source of most of our worthwhile knowledge could be attributed to the continuity of a core of exemplary

thinkers in these institutions, and the opportunity given to students to absorb the influence of these people by working alongside of them. (03)

- Having opportunities to see others examine evidence critically. (19)
- Through exemplary behaviour and role modelling of others, but especially from senior students. (26)
- Being led (in work) by someone with good leadership qualities, and who can be admired and respected. (44)

Condition 22

- It might be a good idea to give children a different sort of boost in early teenagehood. A break from school, to accord with their natures at puberty - an apprenticeship or an initiation in the wilds. (02)

Condition 23

- Civilized conversation with others: really paying attention to their experiences, preferably ones differing from our own. (03)
- Through discussion. (04)
- The type of thinking and discussion that goes on in one's family sets a precedent for one's approach to learning. (07)
- Active interaction with others. (11)
- Attention to conflict of issues in a non-threatening atmosphere. (21)
- Through conversation. (46)

Condition 24

- One-to-one tutoring or mentoring. (07)
- Having a personal tutor/mentor. (10)
- Having mentors who stimulate, inspire, energise. (23)
- Having teachers spend time individually with each student helps the student to feel accepted and therefore able to free himself from defensive positions. (24)
- One-to-one exposure to teachers. (30)
- Close interaction between teacher and learner: working together rather than being lectured to. (36)
- Having personal tutor/mentors who are powerful role-models. (39)
- Personal interchange with a tutor/mentor. (40)

Condition 25

- Being encouraged to verbalise one's feelings and interpretations without stigma becoming attached to exposure of weaknesses. (18)
- Being free to recognise the absurdity in situations encountered, and free to point that out to others. (29)
- Early formative years are vital. A child must grow up in an atmosphere of openness, and be allowed to express him/herself. This breeds the necessary confidence. (38)

Condition 26

- Having support for one's creative urge. (19)

Condition 27

- Formal schooling, having to learn certain things imposes a discipline toward gaining knowledge. (07)
- Exercising the discipline of assimilating facts and evidence put across by teachers. (35)
- Exposure to broadening influences, e.g. contact with a variety of subjects in formal schooling. (40)
- Exposure to formal education, study. (44)

Condition 28

- Being set assignments that stimulate and challenge, and invite the student to gather and integrate knowledge meaningfully. (07)
- Doing case studies to appreciate the complexity of real life decisions. (23)

Condition 29

- Having to do work for its own intrinsic meaningfulness rather than to satisfy some nominal requirement. (09)
- Working at learning for self-evident rewards of accomplishment rather than extrinsic rewards. (26)

Condition 30

- Having relatively little fuss made of one's talents. This plays down one's inclination to dwell on one's own achievements, which would get in the way of being sensitive to others. One needs to be aware of one's effects on others. (12)

Condition 31

- Instilling a feeling of self-worth is very vital - the well-spring of all further effort coming from the child. If children are taken seriously they begin to feel "my answers are worth something - my opinion counts". This is the necessary basis for the development of all other qualities. (02)
- Being taken seriously and being made to feel that one's own opinion counts. (04)
- Having respected adults take one's ideas seriously. Being valued and approved of as a person. (07)
- Having the freedom to have opinions and express them. This helps learners to examine their own feelings and become aware of the influences on them that caused them to feel those feelings. (10)
- Having attention paid to one as an individual, and one's interests and opinions acknowledged. (12)
- A strong sense of self-worth and inner security is essential for all further aspects of development. (12)
- Being treated with sensitivity and respect in one's formative years. (18)
- Being taken seriously by one's teachers. (19)
- Being taken seriously as a person. (23)
- Being wanted, accepted, acknowledged as a child, even before birth. (24)
- Having adults take one seriously, respect, acknowledge and believe in one. (27)
- Having people pay attention to one's ideas gives one confidence that one's thoughts are valid, and encourages one to think more. (30)
- Being treated humanely and accorded self-worth. (30)
- Being given responsibility, having one's opinions taken seriously and used in decision-making. (Good leaders delegate responsibility. This brings out the best in others.) (32)
- Having one's personal responses encouraged, for example "what would you do/say in such and such a circumstance?". (36)
- Through being praised for what one has achieved. (41)
- Having one's self-worth emphasised. (42)

Condition 32

- Being encouraged to be curious and inquisitive from an early age. By not being fed all the answers, they will begin to think for themselves and find thinking worthwhile. (02)
- Having the desire to learn encouraged. (02)
- Having one's "spiritual" questions in particular taken seriously and kept alive, without attempts to guide one's thinking. (10)

- Being encouraged to be observant - children need to be made aware of the wide variety of signs all around them. With being observant comes increased sensitivity to one's intuition. (12)

- Having one's curiosity encouraged. (12)

- Through having one's curiosity provoked by the interchanges and stimuli encountered in the home in the first instance, and in school or wherever else one finds oneself. Parents and other role models socialise one to stimulate or repress one's curiosity. (34)

- Having someone encourage one's interests. This requires them to have spent time with one observing what one is interested in. (35)

- Being free from having one's curiosity stifled. (35)

- Being inspired and stimulated to take an interest in things by the example of role models. (43)

- Having one's natural inquisitiveness encouraged. (45)

Condition 33

- Having the opportunity for conscious questioning.

- Having the motivation and disposition to question. This can't be implanted - it must be freed. (05)

- By being encouraged to question what has been taught. (30)

Condition 34

- Being stretched and challenged develops perseverance, thoroughness. (14)

- Having to work hard to deserve everything you get: never having everything you want without effort. (22)

- Experiencing the discipline of a teacher with exacting expectations, e.g. rehearsing in an orchestra. Such experience of discipline is very formative. (32)

- Having appropriate challenges which one can surmount and experience success as a result. (44)

Condition 35

- Not being fed structured knowledge, but being allowed to make one's own interpretations. (02)

- Being challenged to speculate beyond what can easily be seen. (07)

- Being encouraged to make connections and explain one's interpretations develops the reflective process, especially regarding human behaviour. (07)

- Never tell them facts. Get them to try to explain phenomena they have encountered. (09)

- Not always giving the answer, but by encouraging the child to make his own interpretations and answer his own questions. (10)
- Learning experiences that promote individualism. (15)
- Through attmepting to develop new knowledge, one becomes sensitised to the fallibility of knowledge. (19)
- Learning experiences that promote independence. (21)
- A chance to weigh up and discuss evidence and come to one's own conclusions. (26)
- By being encouraged to produce and defend one's own interpretations. (30)
- Being allowed to make one's own interpretations. (35)
- Being allowed to come to one's own conclusions. (36)
- Opportunities to discuss learning material with fellow-learners in order to make one's own interpretations of it. (39)
- Being encouraged to be reflective: "what have you learnt, how do you interpret it?" (42)
- Being allowed to develop one's own frame of reference and not have other people's perspectives imposed on one. (43)

Condition 36

- Being allowed to side-track and explore the big issues that affect one at the appropriate stage of one's life. (10)
- A climate of support in which it is acceptable to explore what one senses to be of interest/value. (11)
- Being able to follow one's inclinations - to learn what excites and interests one. (21)
- Being allowed to pursue what one senses is needed for one's own growth. (35)
- Having a wide choice of subjects gives the opportunity to broaden interests. (40)
- Being encouraged to pursue one's incipient interests. (48)

Condition 37

- Encouraging self-reliance and self-sufficiency is vital. Children can and should be allowed to be self-sufficient early. They should not be kept reliant on a comfortable environment and allowed to exist without expectations from their parents. They need to do things for themselves, experience the self-discipline from carrying out duties. (02)
- Not having too much done for us, for that destroys creativeness. (14)
- Necessity: having to fend for oneself with primitive resources, needing to solve problems and fix things. Resourcefulness is developed by the total experience of thousands of resourceful decisions. (14)

- Being allowed to make appropriate decisions which demand the appropriate capacities for one's age and development, leads to responsibility. (23)
- Being given appropriate responsibility at the right stages, commensurate with one's abilities. (27)
- Being made to recognise one's responsibility as a contributor to the learning process. (36)
- Being welcome to identify and articulate one's own mistakes. (Control of error resides with the learner.) (41)
- Being allowed to develop one's own criteria for acceptable performance. (41)
- Being encouraged to go out and do things for oneself (appropriate to one's age) as a child. (43)
- As an adult: being made responsible for one's own learning - meeting one's teachers more than half-way. (44)
- Having the chance to learn by discovery rather than being told "facts". A discovered truth is more powerful than one told. (45)
- Having to take responsibility for one's own learning. (48)

Condition 38

- Being given the tools, encouragement to explore by oneself the outer world. (04)
- Experience of change, novelty leads one to be at ease seeking new experiences. (32)
- Having opportunities to explore, act, express oneself. Such as a garden, a workshop, organised sport (when a child). (32)
- Being exposed to a wide and varied environment. (35)
- Having access to stimuli - things that can be learnt. (37)
- Change in one's life circumstances; travel, moving to a new city, new job. Change helps one to look anew at oneself - at the way one sees and does things. (36)
- Some might have fortuitous enriching experiences (which should not be confused with thrill seeking). (38)
- Students should be able to discover things they had never dreamed of before, and expand their imaginations. (38)

Condition 39

- Having the opportunity to achieve, and having one's achievements recognised. This gives one the confidence to move on to bigger challenges. (12)
- One develops faith in oneself through having a hand in positive outcomes. (14)
- Experiencing success in work develops the essential self-confidence. (18)

- Self-assuredness, confidence comes from a long succession of getting things right - succeeding at problem-solving, helping others and getting results. One must have the opportunity to do this. (22)
- Experience of success at certain tasks motivates one to tackle further tasks. (30)
- If the activities used in learning lead to a feeling of coping, then learning becomes self-energising. Learning should be an enabling process, not a sorting process. (i.e. who can and who can't perform to arbitrary criteria). (34)
- Through coping, achieving. The more one copes, the more self-esteem, the greater the chance that one will cope. (34)
- Achieving success in one area opens up gates in others. (41)
- Allowing learners to feel competent at a task before exposing themselves to criticism. (42)
- Being assigned learning tasks that enable one to do well rather than be shown up. (44)
- By having others encourage the qualities that one already manifests. Praise. (46)

Condition 40

- Teachers communicating their own great enthusiasm for the subject. (10)
- Through teachers being enthusiastic about their subjects. (22)
- Having enthusiastic teachers. (46)

Condition 41

- Having the right relationship with one's teachers, who should pay genuine attention to one's development. (04)
- Through teachers being interested in each student personally, fulfilling a supportive and mentoring role, really making contact with students. (22)
- Having teachers try to understand the learner's frame of reference. (36)
- Having teachers who understand what's going on in one's mind and are not impatient with one's lack of finesse, because they realise the necessary sequence of growth, and who can give inspiration and appropriate guidance nevertheless. (46)

Condition 42

- Experiencing trust in one's capabilities from one's teachers. (19)
- Through being trusted. (41)
- Progressive expectations of responsibility lead to a growth of one's belief in one's own powers to change circumstances. (44)

Condition 43

- Having parents and teachers be open about their own feelings and the fallibility of their own knowledge. (10)

Condition 44

- Being exposed to people who can see the other side of an issue, even argue a position they do not find attractive. One must learn to respect that the "obvious" or the "majority" view is often wrong. (14)
- Having a precedent for exemplary thinking in the family during one's upbringing, for instance seeing the intuitive and the rational both exercised and valued. (18)
- By exposure to enthusiastic, curious, observant and open-minded people. (22)

Condition 45

- Having enough of an overview to make one's own choices. (Of phosophies, ideologies, regions) (04)
- Having a broad exposure to knowledge. (12)
- Being given a wider horizon, over and over again. (15)
- Having access to information and opportunities to encounter it. Schooling, books, travel, contact with the real world, not mere abstractions of it. Outings, visits, projects. (11)
- Having one's eyes opened to other realms of experience and the freedom to explore these. (11)
- Being exposed to knowledge of human development, history, art and culture - gives one access to experience beyond one's own. (17)
- Exposure to a broad range of knowledge. (18)
- As an adult, by paying attention to the meta-knowledge of the subject. (By having one's attention directed thence, as it is less likely to happen of its own accord.) Through discussion of the nature of knowledge. (30)
- Having the importance and relevance of learning material made clear. (36)
- Having teachers illustrate the relevance of a topic. (37)
- Experiencing a range of stimuli that help to develop all areas of one's capabilities, and which don't restrict themselves to some areas to the exclusion of others. (48)

Condition 46

- Being required to learn other languages. (40)

Condition 47

- Having a powerful positive exposure to main-stream culture stimulates the awareness and energises the learner. (15)
- Being surrounded by cultural activities, led into them until you realise their benefit for yourself. (32)
- Through taking part in the cultural world around one - reading and discussing one's impressions. (34)
- Having the opportunity to encounter stimuli e.g. books, art, music, aesthetic surroundings. (44)

Condition 48

- Through reflection on the creative achievements of people (all forms of art). (33)

Condition 49

- Having certain psychological phenomena explained to one to assist one to be aware of one's own behaviour. (36)

Condition 50

- Having different sets of values to confront and discuss. (21)

Condition 51

- Having help to demystify problems, guidance in reducing them to bite-size chunks. (23)
- Through guidance in dealing with interpersonal conflict. It is useful, but not sufficient to have a role-model to show one how to sort out such problems. One must have strong immersion in the process of helping to sort out the problems oneself. (32)
- The ability to solve problems can be nurtured but should not be spoonfed. Learners must do it for themselves in order to benefit. (45)

Condition 52

- Having attention paid to one's style of expression as well as to the content of one's interpretations. (09)
- Being required to write reports develops fluency and expressiveness. (40)

Condition 53

- Being challenged to put oneself in the shoes of other persons (without immersion in problems inappropriate to the child's maturity). (30)
- By being required to put efort into relating to others. One must develop understanding of how others think, and obtain their feedback about one's own position. (43)

Condition 54

- Having a regular small-group tutorial system. (10)
- Through learning in small groups in a strongly facilitative environment. (25)
- Through participation in facilitative tutorials where the tutor succeeds at getting learners to reflect on the values they are acting out within the group. (26)
- Through tutorials which can provide one with feedback about one's own thinking and behaviour. (30)

Condition 55

- Obtaining feedback about oneself - reflecting and allowing oneself to change to accommodate new inputs. ("Seeing yourself reflected in others") (11)
- Experience of the natural consequences of one's own (and others') behaviour develops one's sense of ethics more solidly than does punishment or the threat of it. (12)
- Frequent opportunities to assess one's own progress. (19)
- Having control of error in a deliberate learning situation, i.e. being able to detect for oneself where one has gone wrong. (27)
- Having to live with the consequences of the decisions one has taken. (27)
- Learning through seeing the consequences of one's own actions, rather than by punishment. (32)
- Being helped to see the consequences of one's own behaviour. (36)
- Experiencing frequent feedback about one's own behaviour. (44)
- By observing the consequences of one's own behaviour. For example, use sharp tongue, cause hurt, regret it. (46)

Condition 56

- Teachers should cultivate scepticism in students toward their own arguments. Students should be asked to criticize their own work. (09)
- Teachers should help students to analyse their own arguments, and show them how to test their own assumptions. (09)
- Through comparing one's manner of working or thinking with the way others do it. (34)
- By being made to reflect on the way one has worked, thought. Being asked to explain your steps. (34)
- Being encouraged to adopt a self-critical approach. (42)
- Being required to think about the way one has solved/tackled problems and to assess the validity of one's approaches. (48)

Condition 57

- Experiencing constructive criticism and a minimum of destructive criticism. One then learns to accept mistakes without being defensive. (07)
- Being encouraged to be open with others (and oneself) and to expose one's ideas to censure. Without this we can easily maintain a distorted view of reality, be protective about our own views, and fail to see that others also develop their own "truths" by being selective about the things that impress them. By being open to censure, we come to value getting as close to the truth as possible. (14)
- Experiencing peer review of one's efforts. (19)

Condition 58

- Being helped and encouraged to discover oneself, confront one's own limitations, find what one likes. (04)
- Being encouraged to analyse one's own behaviour. (18)

Condition 59

- Having role-models who exhibit a broad integrative perspective on knowledge so that one can learn not to compartmentalise knowledge. (12)
- Experience of integrating knowledge across disciplines - the old idea of universality. (21)
- Through integrating knowledge as opposed to studying compartmentalised subjects. (34)

Condition 60

- By being given the choice of whether or not to participate in rituals such as churchgoing. (10)
- A lack of pressure to be consistently the same in accordance with others' expectations. (11)
- Being allowed to be independent and individual. (19)
- Being allowed to be what you are is even more important than being allowed to do what is appropriate to your powers. (24)
- By not being forced into conformity. (46)

Condition 61

- Through not being continually assessed, checked on. (41)

Condition 62

- No overteaching. (10)
- Through teachers refraining from over-teaching, (i.e. supplying too much structure and detail). (22)

Condition 63

- Parents and teachers refraining from giving dogmatic opinions, e.g. "Democracy is the only viable system". (10)
- Spiritual awareness will develop naturally over time if you're a thinking person - it is often blocked when dogma is forced onto a person. (22)
- Through having the opportunity to work out religious values for oneself. (30)

Condition 64

- Absence of any form of censorship. Through inspection and discussion learners can place any stimulus in perspective. With censorship they would put some categories of experience aside, and never think them through. (10)

Condition 65

- Not being on the receiving end of other people's communication, TV, to the exclusion of one's own thoughts. (23)